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॥ अनुक्रमणिका ॥



Introduction.

The present edition of the first two chapters of Samarāicca-kahā aims at giving the correct text of the said chapters with the necessary adjuncts which may serve as helps towards the proper understanding of the text even to an ordinary student of the Mahrāṣṭrī Prakṛta. Prof. Jacobi has edited Samarāicca-kahā of Haribhadra Sūri, complete in Nine Chapters or Bhavas (=Births) in the Bibliothica Indica Series, Calcutta. It is a very carefully edited critical and excellent edition but it is not accompanied with elucidatory helps like notes or a detailed glossary though of course Fasc. 9 of the said work published in 1926 gives the complete summary of the work in English, together with the introduction dealing in full, so far as the up-to-date modern research can go with the problems of the life and work of Haribhadra. I have based my text primarily on Prof. Jacobi's text with corrections and emendations which according to the Ms. from Pāṭana supplied by Mahārāja S'rī Puṇyavijayajī are found to be significant and better. In paragraphing etc., I have followed Prof. Jacobi with a view that this work can as well serve

as a supplement to his monumental work. I have taken notice of the readings of Prof Jacobi's text and my Ms. in the notes, only in such cases where the understanding of the text is vitally concerned. The glossary is selective and its unnecessary enlargement is strictly avoided I have also sub-joined brief Sanskrit comments, specially taking note of Desi words and intricate evolutes. The introduction will deal with the problems such as the name of the work the life of Haribhadra with discussion on his date, the summary of the two chapters, its language style etc.

2

The Name of the Work.

The preset work is popularly known as Samaraicca-kaha or the life-history of Samaraicca. But it seems that Haribhadra intended to style it as Samaraicca-cariya while he says,

> [illegible] ।
> चरिय [illegible] सुणह वोच्छं ॥

In another reference he writes,

> वोच्छं [illegible] ।
> [illegible] ॥

Again at the end of the work he also refers the work as चरिय

अभिदिवसमाणुसपरिगुणवरस्स विरइयं एयं ।
जिणदत्तायरियस्स उ सीसावयवेण चरियं ति ॥
जं विरइऊण पुण्णं महाणुभावचरियं मए पत्तं ।
तेण इह भवविरहो होउ सया भवियलोयस्स ॥

It will be seen that in the latter one of the two stanzas quoted above there is a play upon the word चरिय

Another curious fact about the name of the work is found in कुवलयमाला of उद्द्योतन which has helped us to a good degree to solve the problem of हरिभद्र's date. उद्द्योतन calls the work समरमियंका

जो इच्छइ भवविरहं भवविरहं को न वंदए सुयणो ।
समयसयसत्थगुरुणो समरमियंका कहा जस्स ॥

In his work शांतिनाथचरित देवचन्द्र the teacher of famous हेमचन्द्र refers to this work.

वंदे सिरिहरिभद्दं सूरिं विउसयणणिग्गयपयावं ।
जेण य कहापबंधो समराइच्चो विणिम्मविओ ॥

Thus though of course हरिभद्र must have named it as समराइच्चचरिय, the name समराइच्चकहा began to be popular quite early. It is however quite difficult to explain why उद्द्योतन called it समरमियंका

3.

The date of Haribhadra

As regards the date of Haribhadra, the controversy is set at rest by the paper of Muni S'ri Jinavijayaji in which he has put

forth cogent references to fix the time-limit of हरिभद्र viz. the references of [illegible] and others and of [illegible]'s [illegible] Prof. Jacobi in his introduction satisfies himself by following as regards हरिभद्र's date the arguments given by Jinavijaya. Regarding his date three conflicting references exist.

(1) मेरुतुंग's विचारश्रेणि (V S 14th century later part) quotes under [illegible] the following verse about the date of हरिभद्र—

> पंचसए पणसीए विक्कमकालाउ झत्ति अत्थमिओ।
> हरिभद्दसूरि-सूरो भविआण दिसउ कल्लाणं॥

May the sun in the form of Haribhadra-Suri who set as early as V S. 585 show happiness to those who intend to have absolution."

This tradition is supported by प्रद्युम्नसूरि's विचारसारप्रकरण (the date unsettled but may be earlier than मेरुतुंग) which also quotes this गाथा; समयसुंदर's गाथासहस्री (quotes गाथा, V S. 1686); कुलमंडन's विचारामृतसंग्रह (V S. 15 th cent.) धर्मसागर's तपागच्छपट्टावली both these last authorities state that हरिभद्र flourished after Vira Nirvana 1055 i. e. V S. 585.

Moreover [illegible]'s गुर्वावली (V S. 1408) states that हरिभद्र was the friend of [illegible] who flourished in the 6th century V S.

बभूव गुरु श्रीहरिभद्रमित्रं श्रीमानदेव पुनरेव सूरि ।
यो मान्द्यतो विस्मृतसूरिमन्त्रं लेभेऽम्बिकास्यात्तपसोज्जयन्ते ॥

Thus the above authorities support the tradition that हरिभद्र flourished in the 6th cent. V S. and died in V S. 585.

(II) Another tradition comes from सिद्धर्षि, the author of उपमितिभवप्रपंचकथा which according to the प्रशस्ति-verse

सवत्सरशतनवके द्विषष्टिसहितेऽतिलंघिते चास्या । ✓
ज्येष्ठे सितपञ्चम्यां पुनर्वसौ गुरुदिने समाप्तिरभूत् ॥

was finished in V.S 962, on the 5th of the bright half of the month of ज्येष्ठ Thursday when the moon was in the constellation of पुनर्वसु Though the name of संवत् is not mentioned, according to Jinavijaya and Jacobi astronomical calculations support the संवत् to be विक्रम संवत् i e 1 t May 906.

सिद्धर्षि gives following verses in the प्रशस्ति which have a vital bearing on the question of the date of हरिभद्र—

आचार्यहरिभद्रो मे धर्मबोधकरो गुरु ।
प्रस्तावे भावतो हन्त स एवाद्ये निवेदित ॥ १७ ॥
विषं विनिर्धूय कुवासनामयं व्यचीचरद् य कृपया मदाशये
अचिन्त्यवीर्येण सुवासनासुधां नमोऽस्तु तस्मै हरिभद्रसूरये ॥ १८ ॥
अनागतं परिज्ञाय चैत्यवन्दनसंश्रया ।
मदर्थैव कृता येन वृत्तिर्ललितविस्तरा ॥ १ ॥

Sri Jinavijayji in his essay हरिभद्रसूरिका समय-निर्णय tries to show inconsistencies in the legends given especially by प्रभावकचरित and प्रबन्धचिन्तामणि He shows that ललितविस्तरा which according to the legends in both the works is accredited to have wiped सिद्धर्षि's mind of Buddistic leanings, does not contain for its subject-matter the refutation of Buddhism at all though it is admitted that the ललितविस्तरा of हरिभद्र made a strong influence on सिद्धर्षि as seen from his work उपमितिभवप्रपञ्चा Jinavijayaji quoting from उपमितिभवप्रपञ्चाकथा (P 80) (Ed. Jacobi Bibliotheca Indica) two passages where the expressions अनागत and भावित are found, puts a different interpretion on अनागत. He likes to read the sense as अनागतं परिज्ञाय or अनागत मम कृते परिज्ञाय. He argues that ललितविस्तरा had so strong an influence on सिद्धर्षि that सिद्धर्षि would consider the work as if it was written for him by Haribhadra anticipating the future. To quote Jinavijayji's own words, "सिद्धर्षिके विचारमें हरिभद्रका ललितविस्तराका भावार्थ सर्व भविष्यदर्शक ज्ञानयुक्त रचित है."

(III) The most significant quotation for the lower limit of the date of हरिभद्र is from उद्योतन's कुवलयमाला. दाक्षिण्यचिह्न उद्योतन says that he finished his work,

भद् चाउद्दसीए चित्तस्स किण्हपक्खम्मि ।
निम्मविया बोहकरी भव्वाण होउ सव्वाणं ॥

× × × ×

सगकाले वोलीणे वरिसाण सएहिं सत्तहिं गएहिं ।
एगदिणे णूणेहिं एस समत्ता वरण्हम्मि ॥

i. e. in शक era 700=V S. 835=A. D 778.

In the 12th stanza, in the beginning of the work, he says

सो सिद्धन्त[म्मि] गुरू, पमाणणाएण जस्स हरिभद्दो
बहुगन्थसत्थवित्थरपयड [समत्तसुय]सच्चत्थो ॥

× × × ×

जो इच्छइ भवविरहं भवविरहं को न वंदए सुयणो ।
समयसयसत्थगुरुणो समरमियंका कहा जस्स ॥

Thus it goes beyond doubt that हरिभद्र was the preceptor of उद्योतन in the study of canonical literature and logic. Now उद्योतन finished his कुवलयमाला in the later half of the 8th cent. and हरिभद्र must likely have flourished before the later part of the 8th century A. D.

This is the later limit about हरिभद्र's date.

The earlier limit of his date can be known from the citations of other authors or their writings in his innumerable works. Jinavijayaji draws up a list of 82 authors and two works वासवदत्ता and निर्युक्ति the names of whose authors are pretty certain. (His

essay P 44) हरिभद्र shows his acquaintance with भर्तृहरि's वाक्यपदीय as shown by certain verses of अनेकान्तजयपताका King हर्ष whose [illegible] is mentioned is well known to have flourished in the 7th century A. D Moreover हरिभद्र quotes in his विवरण of the नन्दिसूत्र extensively from the नन्दिचूर्णि of जिनदासगणिमहत्तर who finished it in 677 A D धर्मकीर्ति is quoted by हरिभद्र so often and even mentioned by name. धर्मकीर्ति's date is the middle of the th cent. A. D To quote Jacobi, " From among them (i e. those mentioned by Jinavijaya) the following may be mentioned as interesting from a chronological point of view Dignāga, Dharmakirti, Bhartrhari (the author of [illegible], about 650 A. D) and Kumārila. × × × We thus see that Haribhadra quoted many of the celebrities who flourished in the century preceding his own

The earlier limit is the later part of the 7th century A D To quote Jinavijaya " [illegible] [illegible] ([illegible]) [illegible]

References —

(1) Muni Śrī Jinavijaya —

(a) A paper on the date of Hari-

bhadra Sūri read at the First Oriental Conference November 1919 Poona.

(b) हरिभद्रसूरिका समयनिर्णय जैनसाहित्यसंशोधक भा. १ अंक. १ पान. ५८

(2) Muni S'ri Kalyanavijaya —

(a) ग्रन्थकार परिचय given as the Preface to हरिभद्र's धर्मसंग्रहणी Vol II Sheth Devachand Lalabhai Jaina-pustakoddharak-Granthamālā No. 42. The introduction is quite exhaustive in quotation. Leaves 89½

(3) Prof H Jacobi

(a) The Introduction to Samarāicca kahā Fasc 9 i-iv (Bibliothica Indica, 1920) mainly follows Jinavijaya.

(b) The introduction to सिद्धर्षि's उपमिति भवप्रपञ्चा (Bibliothica Indica). The conclusions of course have been superceded by the above

(4) Prof K V Abhyankar

(a) The Sanskrit Introduction to the विंशतिविंशिका of हरिभद्र Pp. 1-7 Specially on the question of धर्मकीर्ति and हरिभद्र he differs from Jacobi and Jinavijaya and tries to show that हरिभद्र knew धर्मकीर्ति for Jinavijaya's view see his जै. सा. सं essay P 57-58 Jacobi's Intro. Samarāicca-kahā P iii-iv

4

The Life of Haribhadra

About Haribhadra's life, we possess very few facts from the प्रशस्ति or subscriptions of his own works. The most detailed subscription is that of his commentary on आवश्यकसूत्र which is as follows –

समाप्ता चेयं शिष्यहिता नामावश्यकटीका । कृतिः सिताम्बराचार्यजिनभटनिगदानुसारिणो विद्याधरकुलतिलकाचार्यजिनदत्तशिष्यस्य धर्मतो याकिनीमहत्तरासूनोरल्पमतेराचार्यहरिभद्रस्य ॥

The subscriptions of हरिभद्र's other works do not add to our knowledge any more details of his life than these.

Other things that we know directly are (1) the mark विरह in the ending stanzas of his numerous works, (2) his extensive knowledge of other non-Jain systems of philosophy and especially Buddhism as evinced by his commentry on दिङ्नाग's न्यायप्रवेश (Ed. by A. B. Dhruva G O S.)

(1) प्रभाचन्द्र's प्रभावकचरित । शृङ्ग ९ । V S. 1334 (Nirnaya Sagar Press Bombay)

(2) राजशेखर's प्रबन्धकोश or चतुर्विंशतिप्रबन्ध V S. 1405. (Forbes Sabha, Bombay)

(3) मुनिचन्द्र's उपदेशपदव्याख्यानवृत्ति V S. 1174.

(4) भद्रेश्वर's कथावली unpublished, Jinavijaya

thinks that it seems to belong to the V S 12th century

(5) सुमतिगणिन्-गणधरसार्धशतकबृहद्वृत्ति V S 1295.

(6) Eight gāthās (52-59) of जिनदत्त's गणधरसार्धशतक.

These sources are thoroughly discussed by Jinavijaya, Kalyanavijaya and Jacobi, in their works referred to while discussing the question of Haribhadra's date. Without going into details I give below the main outlines of his life.

He was a Brahmana by caste and belonged to चित्रकूट or Chitor He seems to have stayed there upto his initiation He was well-versed in the Brahmanic lores, to quote सुमतिगणिन्'s गणधरसार्धशतकवृत्ति एवं सो पंडियगव्वमुव्वहमाणो हरिभद्दो नाम माहणो। He was brought to the faith of Jainism by the preachings of a Jaina nun named याकिनी. हरिभद्र often styles himself याकिनीसूनु as a homage to her She directed him to जिनभट whom हरिभद्र styles as his preceptor The legend runs that once upon a time हरिभद्र heard याकिनी reciting a गाथा

चक्किदुगं हरिपणगं पणगं चक्कीण केसवो चक्की ।
केसव चक्की केसव दुचक्की केसी अ चक्की अ ॥

हरिभद्र could not understand this पद्य and

asked her to explain it to him, promising that on that verse being explained to her he would be her disciple. She explained it to him and consequently he accepted her as his spiritual mother. He thereafter made himself thoroughly proficient in Jain literature. Thus he had a complete advantage to discomfit the theologians of other creeds. He wrote both in Sanskrit and in Prakrit. After सिद्धसेन दिवाकर हरिभद्र was the next great theologian who wrote independent ग्रन्थs for the explanation of the Jain doctrines and gave impetus to Sanskrit as a language for Jain Theology. The Bauddhas also wrote their works on theology and logic in Sanskrit. हरिभद्र brought the Jain doctrines in the foreground and established their truth against the doctrines of the other schools of philosophy. His literary activity was tremendous. Jinvijaya draws up a list of 26 of his works of which 20 are edited. (P 22.) Kalyanavijaya make 88 entries (P 13a–P 19a) The tradition which dates as early as 1008 A. D ascribes to him the composition of 1400 ग्रन्थs. अभयदेव (1008. A. D.) writes at the end of पञ्चाशक-टीका-"समाप्ता चेयं शिष्यहिता नाम [illegible]

[illegible]

[illegible] । It is very difficult to believe that the Jainas should have allowed the works of their [illegible] to be lost.

The activities of Haribhadra after his initiation, were confined to Gujarat and Rajputana. It is likely that he might have centred himself at Bhinnamla or Shrimāla, the then capital of Gujarat and Rajputana where as Kalyānavijaya points out he converted the Porvāda clan to Jainism He became the teacher of उद्योतन the author of कुवलयमाला in this part of the country Haribhadra, however seems to have wandered far and wide in Upper India with which he *shows much acquamtence m* his Samarāicca kahā though he does not seem to have crossed the Vindhya mountains. There is ample ground to believe that he must have also travelled in Eastern India where Buddhism still was flourishing and it is there that he acquired sound knowledge of Buddhist philosophy and logic. He seems to have appreciated Buddhist logic as is shown by his commentary on Dignāga's Nyāya-Pravesa and extensive quotations from and respectful mentions of Dharmakirti. He also saved महानिशीथसूत्र from being destroyed To quote [illegible]

चिरविरहितमसंबोधिमार्गीसमस्तमुपगतमप्यम् ।
कृत्वाधिरिदित्वाम बैनोवीषर्गिके च महाविरहसूत्रम् ॥

He uses the मुद्रा of विरह at the end of the works written by him. All these places are enumerated by Kalyanavijaya. (P 19-b 21-b), adding that हरिभद्र's दशवैकालिकटीका, आवश्यक-वृत्ति, प्रज्ञापनाप्रदेशव्याख्या, उपदेशपदा षड्दर्शनसमुच्चय, योग-बिन्दु etc. do not contain the mark of विरह at the end. I do not know why Kalyanavijaya has included उपदेशपदा as having no such mark at the end for I find, of course at the end of the complete work, the expression विरह

The question why Haribhadra uses विरह as the mark, has formed almost a legendary subject (See प्रभावकचरित IX. 48-200) The legend says that हंस and परमहंस his sister's sons and his disciples lost their lives on account of their being exposed as Jainas while they were secretly studying Buddhism at a Buddhist school Haribhadra felt this very much and vanquished Bauddhas in the argument and according to the contract in the presence of the king of the Buddhist Town where the contest was held, they had to enter the cauldron filled with boiling oil. Jinabhata, his preceptor who had heard of Haribhadra's cruel revenge, sent him, through two friars,

the three verses which contained the argument of Samaraiccakaha (गुणसेणअग्गिसम्मा etc.). Haribhadra repented this very much, but his grief for the loss of his nephews and disciples was very great and in the memory of his two nephews he used this mark विरह at the end of all his works. To quote प्रभावकचरित

अतिशयहृदयाभिरामशिष्यद्वयविरहोर्मिभरेण तप्तदेहः ।
निजकृतिमिह संव्यधात्समस्तां विरहपदेन युतां सतां स मुख्यः ॥

The following is the colophon at the end of समराइच्चकहा

सव्वायं च मणियं समराइच्चचरियमिसिमामे य ।
एयस्स गमो मोक्खोऽमलस्स वीरस्स सेवाणे ॥
गुरुवयणपंकयाओ सोऊण कहाणगाणुरायेण ।
अविरयमइस्स वि इहं बालाइसुहावहुद्धिए ॥
जिणदिणवयणरयणचरियगुणधरस्स विरहमें पुव्वं ।
जिणदत्तायरियस्स य सीसावयवेण चरियं ति ॥
जं विरइऊण पुण्णं महाणुभावचरियं मए पत्तं ।
तेण इहं भवविरहो होउ सया भवियलोयस्स ॥

×   ×   ×   ×

गम्भत्थमिमीए इयं कण्णेणावधुईस पमिकल ।
नामेण य समराइच्च इति सिग्घेसाण संमयणे ॥

5

The contents of the Text

The introduction=भूमिका by the author contains (1) मंगल verses 1-5. (2) अधिकार for what

should be heard, verse 10 (3). Four kinds of kathā अत्थकहा कामकहा धम्मकहा संकिण्णकहा and कहावत्थु of 3 kinds दिव्वं, दिव्वमाणुसं माणुसं (2 13-3. 10) (4) 3 kinds of hearers: उत्तम मज्झिम, अहम (5) The author lay down दिव्वमाणुसवत्थुयं समराइच्चं चेव वित्थरिस्सामि; then praises धम्मं and introduces that he would relate the life-story of king समराइच्च relating also the history of 9 previous births (6) Then he quotes the Gāthas of former teachers on which he avers he bases his stories I भव. गुणसेण and अग्गिसम्मा. II भव. सीह and आणंद, the father and the son III भव. सिहिन् and जालिणी the mother and the daughter IV भव धण and धणसिरी, the husband and wife. V भव. जय and विजय born of the same mother VI भव. धरण and लच्छी the husband and the wife. VII सेण and विसेण two agnates VIII भव. गुणचन्द and वाणमन्तर IX भव समराइच्च and गिरिसेण. Thereafter the cities where the actions took place and the heavens and hells they attained are respectively enumerated (6 10).

The Story of the First Birth.

(गुणसेण and अग्गिसम्म)

The seed of the first story is in the संगहणीगाहा ११ 5. 18. The scene of the story is laid in खिइपइट्ठ (सं. गा. ११ 5. 25). One i. e. G. attains in the first birth सोहम्म heaven while A. gets

to be a विद्युत्कुमार god (स. भा १ २८ 6 1 3) हरिभद्र has detailed a story on these points on the antagonism that arises between the two.

In the city of क्षितिप्रतिष्ठ there was a king named पुण्णचंद who had a son named G and a brahmin named यज्ञदत्त who had a son named A A was ugly and hence was made the butt of public insults by G. Due to insults of discomfiting nature A wished to quit the world and take to ascetic life With this object, he came to a penance-forest named Suparitosa and took initiation from the Superior named आर्जवकौण्डिन्य A took the observance of taking food once a month. (10 16)

Now king Punnachanda died and G. became the king He went to Vasantapura and came to the penance-forst to do reverence to the Superior amd requested him to accept the invitation for meal for himself and all the monks. He directed G. to A., accepting it for all except A who was under वा. G. approached A -of course G had forgotten A G. with great respect implored him to accept the invitation. which G. did. After five days on the fastbreaking day A. went to G. (15. 5)

On the first turn to the royal place A. found G. suffering from headache and returned consequently without alms. A. still called G. [illegible] when the king visited the hermitage again with a view to get pardon for himself and to invite A. over again to his palace. A accepted the invitaion for the second time (19 8)

This next time, the king was attacked by another king named [illegible] and the king could not again keep up the invitation given to A. and A. returned consequently to the hermitage. G. again came there and implored him to accept the invitation for the third time which A accepted. (22. 12.)

In the meantime the queen give birth to a son and in honour of this occasion, the festival was announced. On this particular day it so happened that A. came to the king's palace for alms. Due to great fuss, A's arrival was not taken notice of and therefore A. returned to the hermitage with his mind disturbed with malice against the king. He, inflamed with anger took a final death vow ([illegible]) to be born again to kill G. hereafter at every birth He was advised by the Superior not to pursue like this but he took no

notice of this being blinded by anger and malice. (27 4)

On this side, the king became very sad. He was so overcome with grief and disappointment that he felt himself quite unworthy to see the face of A again. He sent therefore his chaplain सोमदेव to inquire about the matter to the hermitage and ask pardon of A. on his behalf S approached A and knew about the development of the matter S went to the king and reported this sad news to the king who hurried to the penance-forest with his harem and retinue. He saw the Superior who in vague terms explained off the situation and dissuaded him not to see A G collected the information from a young anchorite who confirmed the report of S Though the Superior had asked him to come to the hermitage again, he thought fit to leave Vasantapura and return to क्षितिप्रतिष्ठ in deep remorse. On an auspicious day he went to the city of क्षितिप्रतिष्ठ and ook his abode in the palace सर्वतोभद्र (31 19)

On that day came there the teacher called विजयसेन,सव्वत्थ informed G of the arrival of V who had taken his abode in the Asoka garden laid out by Merchant Asoka-datta.

Next morning G. approached V whom he requested to tell the story of the reason why he took to ascetic-life He narrated his life-history as follows -(35 17)

Vijayasena's Tale

I lived in Gandhārapura, in the country of Gandhāra. I had a friend named Vibhāvasu who died suddenly In the meanwhile four Jaina saints arrived and stayed there in a cave where I saw them They instructed me and I got thereby [illegible]. Last night before their departure, I saw miraculous signs–which usually occur when a monk attains [illegible] –while I approached them. Gods and men put them questions I too put them a question about my dead friend [illegible]. The [illegible] said that my friend was reborn as a dog at the house of a washerman named [illegible] He was famished, chained close to the washing–basin and was always afraid of the washerman's donkey I sent men to fetch the dog The present condition of my friend said the kevalin, was due to his caste–pride in the last birth. It so happened that once on Madana's festival when the music–parties of the citizens were

making merry my friend disgusted with the party of मयहर due to their low birth caused मयहर to be put in prison though the town-people got him released afterwards. When my friend died, he was born a washerman's dog. The केवली on my question what my friend's condition thereafter would be, said that he would be twice born a eunuch, a chandāla in मयहर's service as a daughter of मयहर and at last as his son who would be drowned in the tank by an enemy of his father. Then his निदान the evil effect of his sins would come to an end and since he is a भव्य he would afterwards attain absolution. I thus being convinced of the worthlessness of the world and the shackles of actions took to monkhood (42. 16)

Then G. put to him the question-"भयवं किं तं सासयं ठाणं, जो वा तस्स पावणा उवाओ ?" V then enters into a lengthy discussion on the topics of Jaina theology. He describes the Highest Abode the instruments for the attainment of which are सम्मत्त णाण and चरण. The सम्यक्त्व is the एकमात्र-the central aim of 12-fold गृहिधर्म and 10-fold यतिधर्म. सम्यक्त्व becomes a difficult goal to attain due to the shackles of eight-

to call the princess The love-sick princess went to the palace, bade farewell to all her female friends and in the upper chamber of the palace lay suffering with love-pangs in a couch. She hated all sports and delights and lay there love-lorn. In the meantime her old nurse sent her daughter मृगलेखा to comfort her (61 19) telling that the princess was tired after a walk in the park आगता. मृगलेखा approached the princess and saw her in bed thoroughly pulled down. The princess, on being asked by her the reason of this depression simply evaded the right thing by saying that she was slightly feverish due to the exhaustion caused by the garden walk and ordered her to prepare a couch in the plantain-bower The princess lay in the couch. The maid offered her a betel and began to fan her (63. 2.) मृगलेखा closely watched the symptoms and concluded to herself that the princess was tormented by acute passion The maid asked her whether she saw some strange thing in the garden. The princess could not contain herself and said that she saw Prince Simha and elaborately described him. (64 30) The maid approved of this selection and also informed her that

she overheard the conversation between Subuddhi and Kusumāvali's father that the king was anxious for a match between the Prince and Kusumāvali and had ordered him to bring it about. She added that her father had consented (65. 10) In the meantime a maid-servant came to announce that the park was to be arranged as Prince Simha was expected to come there presently The princess went to her chamber (65. 17) The Prince presently came to the park and sat in the bower of Mādhavi-creeper The park is described in details (66 3)

In the meantime मदनलेखा asked the princess to offer him welcome with formal offerings etc On the advice of मदनलेखा the princess sent through her to the prince a garland, flowers fruit and the picture of a female-swan mourning for the separation from her mate with a गीति-verse written below The prince received these presents and carving the figure of a राजहंस out of a leaf pasted it on the picture-board wrote a tender love-verse below and sent it back to Kusumāvali. This went on till the king betrothed them. (69 7)

The day for marriage was fixed with the

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aid of astrologers On the fixed day the bride was annointed and decked At the right moment settled by astrologers the prince went with great pomp to the marriage-pandal and was there welcomed by the matron with customary rites The bridegroom was then led by the bride's companions before the bride and the bantering companions opened the face of the bride. Then according to the usual customs the bride and the bridegroom were made to turn round sacred fire and the dowry was offered by the bride's father (76. 10.)

The prince lived and enjoyed with his wife for many purva years. Once when the prince was riding in the park Nāgadeva, he met young Acārya Dharmaghosa and his disciples The prince questioned him why he took to ascetic-lif He began to narrate the account —

While he lived in Rājapura a city in Aparavideha there came Acārya Amargupta who had the supernatural knowledge Avadhi. The king also visited him and heard his instruction. Once he asked him the history of his previous births to which Amargupta readily complied. It is as follows: (78. 17)

Amargupta s Tale

In Campāvāsa, I was born formerly as a girl named Somā and was married to Rudr adeva Once I made an acquaintence of the chief nun Bālacandrā and by her religious instruction I became averse to worldly plea sures My hu band did not like this and ordered me to renounce my creed He did not succeed in this attempt So he began to hate me and courted Nāgas rī Her father did not con ent to their match (80 6) My husband thought that I was in the way So he made a trick to take my life One night he asked me to fetch a garland from a ealed earthen pot in which he h l hidd n a deadly nake I was bitten by a nak and immediately died Rudrade a then married Nāgasri and after hi leath des ended to hell Ratnapra bhā I became a g d in the L tivatam aka Vimāna in the Saudharma heaven (81 6)

After a Palyopama I was reborn a an elephant and my adversary a parrot Once a Vidyadhara kidnapping the daughter of another Vidy dhara hid himself in th grove in the forest an l reque ted the parrot not to betray him to hi pursu rs In the meantime I wa pa sing by with my females The

parrot with a view to bring about my death by cheating took advantage of the situation and began to make perfidious conversation with his wife He said that he had learnt from sage Vasi tha that on the next hill there was a precipice called [illegible] from which if one with a fixed thought of a certain desire threw oneself down one would attain the desire So he added to his wife that they should fall from it with a desire to become a Vidyadhara and they flew Now soon afterwards I saw the Vidyadhara couple that has hidden there Completely duped, I with my consort decided to fall from the precipice with an idea of becoming a god. All my limbs were broken and I died miserably eventually becoming a [illegible]-god My enemy died as a parrot and was consigned to the hell called [illegible] (83 7)

After the completion of one Palyopama, I was reborn in the city of Cakravālapura of Aparavideha, as Cakkadeva, the son of the merchant Apratihatacakra while my enemy as Jannadeva the son of the king's chaplain Somasarman As the implacable hatred of the previous birth was still persistent in him in this birth he made a deceitful

friendship with me though I was to him quite sincere. Jannadeva sought an opportunity to ruin me. Once he secretly robbed the merchant by name Candana and came to me next morning to persuade me to keep the stolen goods as a deposit. He feigned that that was his own goods and that he wanted to keep the things away from his father's ken. My suspicion thus was pacified. In the mean time Candana informed the king about the theft and the king sent forth a proclamation seeking information of the scheduled stolen goods from any one who might have come by it, in course of transaction, on the pain of death (84 22.) After five days Jannadeva informed the king that Cakkadeva possessed the stolen goods and urged him that in any case Cakkadeva's house should be searched. The king with reluctance ordered search. The police-men, with the store-keeper of merchant Candana and the jury of older citizens of the town examined me. I denied all knowledge about the stolen property to shield my friend. They then carried out the search brought out gold articles etc. with the name of Candana marked on them. The store-keeper identified the articles according

to the last and I was taken away before the king. I wept there copiously and returned no answer to his questions. The king was greatly confused. He did not believe in the guilt, attributed to me. However on the evidence before him he banished me and the king's officers carried me out of the town and left me near the grove dedicated to the goddess of the town (87 23) Unable to hear this insult, I determined to hang myself. But the goddess, out of compassion, revealed by bringing the king's mother under her psychic influence that I should be saved as I was innocent and that Jannadeva should be arrested. The king post-haste came to the spot and himself unfastened the knot and brought me to the town. As the king knew all the details about Jannadeva, he ordered that Jannadeva's eyes must be taken out and the tongue cut and that he should ask my forgiveness for the wrong done to me I implored the king to save Jannadeva, out of the past friendship. The king acceded to my request. But seeing the perfidy of my friend, my mind turned away from this world. (90 10) In the mean time, there arrived Ganadhara Agnibhuti and obtaining real knowledge through his teach

ings, I entered the order of a monk. After my death I was born as the Vaimānika god in Brahmloka while my adversary in the S'arkaraprabhā hell as a hell-dweller(91 7)

After our respective periods being over we were reborn, I as Candrasāra, the son of a merchant named Ravanasāra in the city of Rayanapura of Gandhalāvatī in the country of Videha, while the other as Anahaka, the son of Narmada, a slave-girl in my father's house. I married Candrakāntā. The relations of Anahaka and myself were on the basis of inveterate hatred though I was sincere. Once upon a time when Anahaka and I had gone to some other place and while the king was absent from the town, S'abara chief Vindhyketu raided the town and abducted many people among whom was also my wife. While we returned, an old Brahmana advised us that the S'abaras by keeping the abducted people with them and wanted to extort money So Anahaka and I went towards the camp of S'abaras taking with us the ransom -money for my wife and the victuals.(92. 15)

Now the S'abaras had camped after the raid on the city near a lone village by the well. My wife, under the fear of being ravi-

shed fell into the well, she then crept out of the water and sat in a nook. In the mean while, Anahaka and I came by the well. Anahaka carried the ransom money while I, the victuals. The desire for deceit sprang in him He asked me to look into the well to find whether there was water in it As I leaned on the well he pushed me in and went off with the ransom money To my amazement, my wife and I recognised each other by the sounds of our voice. We sustained ourselves for few days with the victuals which I had with me. After some time, there arrived a caravan on its way to Ratnapura which took us out and saved us. We travelled with the caravan and on the way we found the skeleton of a man killed by a lion As the jewels which I took as the the ransom-money for my wife were beside it, I recognised it to be that of my friend Anahaka Being dejected with this experience I took the vows of an ascetic. After my death I was born as a Vaimānika god in Mahā-Śukra Heaven and Anahaka as a hell dweller in Vālukaprabhā hell. (95. 23)

After the completion of our period, we were reborn in Rathavirapura of Bhāratava

ra, I as the merchant named Anangadeva and the other as the merchant named Dhanadeva. The other nursed a secret hatred against me though he kept up all the appearences of a friend, with a view to deceive me of my gain prepared sweet cakes and put a strong poison in them to offer them to me. But by mistake he ate the poisoned cakes and died All the gain came to me. But I became averse to worldly life and took to asceticism. After death, I became a god in Prānata heaven and the other a hell-dweller in Pankaprabhā hell. (97 21)

Then we were reborn in Hastināpura, as the sons of Jaina merchants. My name was Vīradeva, and his was Dronaka. Our mutual relation was as in the previous birth We being educated under one teacher and initiated in the Jaina doctrine before one preceptor became bound by friendship he out of deceit, I with sincerity Conducting business with my capital, he gained a big profit. He wanted to kill me with a view to remove me as the partner of the gain. He built a big villa, made an unstable jutty and designed to invite me with an idea to induce me to go first on the jutty But it so happened that by some

confusion, he first went to the jutty Soon it fell down and with it Dronaka fell and died. Being put out by this accident, I took to order After death, I became a god in one of the Graiveyaka heavens and the other a hell-dweller in Dhumaprabha hell. (99 21)

Then I was reborn in Campavasa. My name was Purnabhadra. I was also called Amargupta. The other was born a daughter to a merchant. Her name was Nandayanti and she was married to me. She had the same deceitful affection towards me as in previous birth. She pretended once to have lost her ear-rings To console her I gave her another pair Once while I wanted to take bath I gave her my ring She put the ring in the box. When I opened her box, I saw there the ear-rings, which she had pretended to have lost. In the meantime, my wife came and saw the ring in my hand and scented the whole affair To save herself from disgrace she prepared a poisonous charm to kill me. But before she could administer it to me she was stung by a snake and died. Being overpowered by remorse, I entered the order (102, 20.)

The Amaragupta related his account, on

hearing which being averse to the world, I entered the order

[The continuation of the Main Story]

Prince Simha then asked him to explain the nature of the world and its happiness and miseries and the nature of true Dharma. Dharmaghosa preached as follows:—

The संसार consists in fourfold ambulations viz. hell-life lower animal-life, human life and celestial life As to happiness and miseries happiness is meagre. He then related, for the explanation of happiness and miseries, the following parable (103 10)

[The Parable of a Man in the Well]

A poor man lost his way in a dreadful forest, and was soon chased by a furious elephant while in front, he was opposed by a dreadful demoness To save himself he fled towards a banyan tree but he could not climb it. Near by there was a well He jumped in it and caught hold of the clump of reeds that grew on the side of the well He perceived on the four sides of the well four serpents and at the bottom a huge python. At the root of the clump two black and white mice were gnawing The elephant not finding his

prey shook the banyan tree so heavily that the bee-hive on it was disturbed. The bees flew and stung the man. But at the same time, the drops of honey fell on the face of the man. He licked them and was so much pleased that he forgot all about the dangers. (106 8) The man is likened to a soul, the forst to Samsara the she-demon to an old age the elephant to death the banyan tree to Moksa, the well to human life the four snakes to four principal passions, the clump of reeds to the length of human life the white and black mice to the bright and dark halves of the month, the bees to diseases, the huge python to hell the drops of honey to th happiness in the world. (107 4) He advis d therefore Prince Simha to mind not this flicker of happiness but Dharma.

Then the teacher spoke about the ten vows of a monk Those who can not follow them should adopt the Law of laymen and asked Kusumavali also to do the same. In the meantime, King Purus adatta died and Simha became the king (109. 4.)

Now the soul of Agnis arman settled in the womb of Kusumavali. She dreamt a snake entering her body which afterwards

came out and stung the king who thereupon fell down from his throne The queen did not inform the king about this because of the dislike she began to feel for him. Once during her pregnancy she had a desire to eat the bowels of the king This horrible desire made her disgusted of the unborn child and she tried to have abortion in vain. She grew worse and worse day by day The king was alarmed and asked her the cause but she did not speak out. At last the queen's maid Madanalekhā told him truly about the matter He then sat in counsel about this with his minister Matisāgara. He suggested the trick to the king The artificial bowels were to be kept hidden about the king who had to remain hungry so as not be detected and they were to be taken out and offered to the queen. The plan became successful and the queen grew better It was arranged that the child as soon as born, was to be delivered to the minister and not to the king so that Matisāgara might arrange to bring up the child without the knowledge of the father The queen consented to this and delivered the child to the minister who asked the maid to carry it away The king saw the

maid by chance and discovered the whole thing The child was entrusted to other nurses The boy-child was named Ānanda. The prince bore as an inheritance of the previous birth inveterate hatred towards Simha his father Nevertheless the king appointed him an heir-apparent. (113. 2)

Once upon a time it wa made known to the king that one of his vassals had revolted He sent an army to defeat him but it failed The king himself marched against the rebellious enemy He reached the Indus after three marche on the bank of which he saw a strange sight. As nakow as swallowing a frog a frog in its turn wa being swallowed by the kurala bird which in its turn was in the process being swallowed by an old serpent This set the king thinking and his mind realising the cruel nature of the world became averse to w lly life. He thought of giving up the king o i hich was so full of cares in favour of hi son The night passed away and after the compl tion of the usual morning -duties of the king the ministers came to see him (115. 12.)

In the meantime, it was announced that *rebel Durmati was subdued and as a prisoner*

stood under guards at the door He ordered to bring him before him. Durmati swore submission to the King and he was pardoned by the King with grace (116 2.)

The King then returned to Jayapura and informed the ministers of his resolve to renounce the world and enter the order The ministers gave their assent and the astrologers fixed the fifth day thence for coronation. All preparations were made for coronation (116 23)

As a result of the hatred of previous birth the prince conspired with Durmati to kill the King The prince thought this coronation as a ruse to kill him He settled with himself that if that were a ruse he ought to kill the King or if the kingdom was to come to him without effort it did not befit his manhood and that in any case he must kill the King (117 10.) The King in the meantime sent message to Ānanda to come for the occasion. When he did not do this the King with only an attendant, went to call upon him Ānanda getting the oppprtunity to put his plan in action drew the sword and severely wounded the King A great cry arose and the soldiers surrounded and attacked

Ananda. The King checked them and exhorted them to spare Ananda as he, the King was to die soon. Ananda was then annointed king and soon afterwards he caught the King and ordered Durmati to throw the old King into a horrible dungeon. The queens there saw him in the most pitiful condition, wept and beat their breasts The king persuaded them not to do so and preached to them the vanity of all these things He advised them to renounce the world and become nuns. The queens followed his advice. (120 21)

The King did not become enraged even in the least at the daily ill-treatment meted out to him He at last resolved to starve himself to death When Ananda heard of this resol e he sent one of his noble men nan ed Devas arman to dissuade the King But he could not move the King from his resolve. (121 6) Seeing that Devas arman was late Ananda rushed and threatened the King to lop off his head if he did not take his food The old K ng was undaunted and declared in a long and moving sermon that it was foolish to be afraid of the inevitable death Ananda, thereupon, killed him with his

Karma (a term taken from medicine) which motivates many births of each (5 11-12) of which nine being prominent have been undertaken for story-purposes. Even in the sub-story in the First Birth viz. the story of विजयसेन's friend सिंहगुप्त, the series of birth has been caused by the fault of मान (vanity). In the Second Birth the inveterate hatred between the two आनन्द and सिंहकुमार the son and पिता the father motivates the action of the story The sub-story of the history of अमरगुप्त the teacher of धर्मघोष who related the story to सिंह is motivated by the fault of माया (=deceit). Thus in the garb of stories Haribhadra tries to prove what dire results follow the faults of क्रोध मान माया etc. without being in the least insipid and justifies most aptly the designation of the work in the class of धर्मकथा.

The manner of putting stories within stories is very common with Indian romance-writers. बाण' कादम्बरी is classic illustration This sort of story-within-story compositions are particularly in favour with Jaina story writers as the theory of Karman which causes the cycle of births is so much developed and indulged in oft and on in the thelogical disquisitions and stories by Jainas Every Jaina

story is sure to have something to deal with the pre-birth stories of its hero. Even sub-stories in the First Birth and the Second Birth of Samarāiccakahā indulge so much in speaking about previous births that sometimes one forgets the main story as well as this number of births Prof Jacobi has bitterly remarked about this in the introduction to his edition of भविसयत्तकहा The story-literature of the Jainas is over rich in such fore-histories. Mostly they are the productions of a barren priestcraft-phant sie

Another point ab ut समराइच्चकहा is the introduction of parables for religious instruction-e. g the parable of a man in the well (103 2-107 8) an underdeveloped parable of a serpent, a frog a kural bird and an old serpent (13 10-114 1) This is not only the case with समराइच्चकहा वसुदेवहिंडि of संघदासगणि is also full of many fables of this sort, e g (1) विक्कमसीलयाए इब्भपुत्तकहा P 4 (2) तित्थयरोवमाए महुबिंदुदिट्ठंत P 8 which is the same as the parable of a man in the well in Samarāiccakaha (3) गणियासुयाण कविलयपाय P 9 Moreover at many places in वसुदेवहिंडि the actual mention of लौकिकश्रुति (=a popular story) is noticed (P 33) (P 132) etc. [See वसुदेवहिंडि ed by

Karma (a term taken from medicine) which motivates many births of each (5 11-12) of which nine being prominent have been undertaken for story-purposes Even in the sub-story in the First Birth viz. the story of विजयसेन's friend विभावसु, the series of birth has been caused by the fault of मान (vanity). In the Second Birth the inveterate hatred between the two आनन्द and कुमारानन्द the son and सिंह the father motivates the action of the story The sub-story of the history of धर्मगुप्त the teacher of धर्मघोष who related the story to सिंह is motivated by the fault of माया (=deceit). Thus in the garb of stories Haribhadra tries to give what dire results follow the faults of क्रोध मान माया etc. without being in the least insipid, and justifies most aptly the designation of the work in the [illegible] of धर्मकथा.

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Caturavijaya and Punyavijaya Vol 1] The चूर्णि of विशेषावश्यक also contains many fables. All these fables have one sort of structure, viz. the concrete fable and the conclusion or उपनय where the concrete elements are shown as applicable to the true spirit.

Haribhadra's work also is important from another standpoint as it gives the faithful picture of the social life in Upper Gujarat, in the 8th century in the First Birth e. g the dance of women in the celebration of the birth-day festival (23 5–14) the music-parties like Bhajana mandalis of our times and the manifestation of caste-pride (39 13 ff) etc. The second Birth is replete with the description of social customs in those days with regard to marriage (69 8–76 10) and peculiarly enough it resembles to a certain extent even now the marriage-ceremony and the customary things attached thereto among the various subcastes of Banias in Gujarat. The description of conducting a search in the house of the suspect for the stolen property (83 10–80 10); also the description of the queen coming under the phychic influence of the goddess (83 3–88. 9) The description of journeys and the

difficulties thereof the raids of robbers on the towns. etc (91 16–95 15) etc All these descriptions are interesting as well as informative

Haribhadra himself has said that the nucleus of the story is traditional, (See Notes of this work on 5 17) though of course it must have received so much of Haribhadra s own genius. He has in the colophon of the work said [illegible] (See. Intro. P xviii, the whole colophon is quoted) which shows he must have so much added that might be his own. Haribhadra s literary fame rests upon this work

7

The Style of the work.

Haribhadra s style in general is simple chaste and fluent and differs considerably from the highly ornamental style of Bāna. But ओजः समासभूयस्त्वं । was the guiding principle in the composition of prose–romances in those days; and [illegible] in spite of his simplicity is not free from this fastidious notion I would draw attention of the reader to some passages. (2. 19–3 10) (7 9–22.) the description of the ugliness of [illegible] in the most traditional

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opens with the expression which is at the end of the preceding stanza. The vogue of this device is not new as the same can be found in सुयगड 1 15 P 59 (Prof. P L Vaidya's Edition). [illegible], [illegible], etc. are used later on in the story But with them we are hardly concerned here.

The language of the work is Mahārastrī Prakrta. I do not understand why Prof. Jacobi says that the language of prose leans towards शौरसेनी idiom. I contend that the Prakrta sometimes appears merely the transcription of Sanskrit forms and one is therefore misled to ascribe to such transcriptions Sauraseni influence. In prose it is noticeable at times that the vocalization and aspiration of the consonants have not reached the extremest degree. In [illegible], this phase is even less perceptible than that in Samarāiccakahā. But in main, the language of Samarāiccakhā is Mahārāstrī Prākrta.

8

Metres in Samaraiccakaha.

There are hardly many varieties of metre in Samarāiccakhā. We have *two* metres: [illegible] and 288 [illegible].

style (See. Notes on this passage P 129) (8 11-16) the description of the penance-forest, (11. 6 13) (33 9-16) the description on of [illegible] is full of similes based upon puns (32 9-17) the description of the trees in the garden with similes based upon puns, (56 9-11) the description of the king with a compound extending over two lines, (58. 19-24) the description of the garden, (63 11-64 8) the description of Prince Simha, (72. 11-19) the description of the marriage-pandal (103 16- 4) the description of the forest containing the longest compounds, quaint and peculiar This sort of prose is purely of Sanskrit influence and is symptomatic of the notions of prose prevalent among rhetoricians and writers of note in those days.

The two chapters of Samarāiccakahā with which we are concerned contain in all 234 stanzas Though in general the verses are easy there are abundent passages in the work containing the devices both of word and meaning e. g st. 143 st. 144. etc. Long compounds st. 52-56, st 160-164 Moreover the device which can be named better as शृङ्खला or chain in found is st. 160-164. This device consists in the fact that the line in the stanza

can be put in as above. The चरण = 28 मात्रा. with यति between 16 and 12 मात्रा. छन्दोनुशासन IV 12 defines द्विपदी = 6 मात्रा + 4 मात्रा (-⏑ or ⏑⏑⏑ + 4 मात्रा+4 मात्रा+4 मात्रा + 4 मात्रा (- or ⏑⏑ + 2मात्रा (-). It should be noted that हेमचंद्र does not put a rigour on the first six मात्रा as पिंगल does while he splits up पिंगल's last 6 मात्रा = 4 मात्रा + 2मात्रा (always to be represented by a long syllable) The rigour put on the 2nd गण and 6th गण by हेम. is observed by our illustration. The splitting-off of पिंगल's last गण of 6 मात्रा into two of 4 and 2, does not make any material difference The difference between द्विपदी and चतुष्पदी is that the stanza of the former is constituted of 2 चरण and that of the latter of 4 चरण

Another metre is आर्या It is defined as.-
यस्याः पादे प्रथमे द्वादश मात्रास्तथा तृतीयेऽपि। अष्टादश द्वितीये चतुर्थके पंचदश सार्या ॥

I जइ सै । विर च । पच्च । II देवं । अमवर । चउमु । वसिरा । सा ।
III मयणस । रसलिं । समच्चा । IV सिवक । रवणिय । चमत्परा ॥
(St. 112.)

Thus in the above I 12 मात्रा III 12 मात्रा II 18 मात्रा. IV 15 मात्रा. It Should be noted that the last letter of a पद may be pronounced long See. e. g St. 122. In general the पद is

Before dealing with आर्या we shall take up the रसिका (66 21) for treatment. Metrically it is the same रसिका but the difference is only in the fact that रसिका is constituted of two unit-lines whereas this as it stands contains 4 lines. रसिका is defined by Pingla (Prakrta-Pingla-Sutrani Ed. Ghosh Calcutta P 207) [illegible] । [illegible] । [illegible] ॥ The metrical arrangement according to Pingala therefore is = 6 मात्रा ([illegible] i. e. middle two short) + 4 मात्रा + 4 मात्रा (2 [illegible]) + 4 मात्रा + 4 मात्रा (2 [illegible]) + 6 मात्रा ([illegible] i. e. last two मात्रा –) = 28 मात्रा in one चरण. Accordingly if our रसिका is scanned it will be as follows —

6 4 4 4 4 6

[illegible] । [illegible] । [illegible] । [illegible] । [illegible]

[illegible] । [illegible] । [illegible] । [illegible] । [illegible]

[illegible] । [illegible] । [illegible] । [illegible] । [illegible] । [illegible]

[illegible] । [illegible] । [illegible] । [illegible] । [illegible] । [illegible] ॥

Only in the last line the first unit of 6 मात्रा has not its two middle मात्रा as in other three lines above. Otherwise the metre

समराइच्चकहा ।

भूमिया ।

नमह विजियदुज्जयनिज्जियसुरमणुयविसमसरपसरं[1] ।
तिहुयणमज्झम्मिक्कं असहायमल्लं[2] जिणं उसहं ॥ १ ॥
धरणसिरिवच्छनाहं पच्चक्खनाहं तिहुयणवरनाहं ।
कणयोयं वोद्देसं[3] सव्वण्णुं वद्धमाणं च ॥ २ ॥
सेसे विय नमीसे जाइजरामरणबंधणविमुक्के ।
तेलोक्कमत्थयत्थे[4] तित्थयरे भावओ नमह ॥ ३ ॥ ५
उवमेइ महई जो जिणवयं सुहकारिकिरियाकम्मवलिया ।
तित्थयरवयणसमए तिपयसमिसुद्धा कुसुमवुट्ठी ॥ ४ ॥
तेण सुई जो सुरसिद्धमणुयपणएहिं सययं नमिया ।
जिणवरवयणपउमविणिग्गया मयहरा वाणी ॥ ५ ॥

नाऊं पणिवाएण । सुणह सोयव्वाइं पसंसह पसंसणि- १ ज्जाइं, परिहरह परिहरियव्वाइं, आयरह आयरियव्वाइं । तत्थ

नमिऊण वीयराए मुणियत्थे हरिभद्दसूरीणं ।
समराइच्चकहाए विवरीय भणामि किंचि ॥ १ ॥
चिरंतनव्याख्यानरहियम्मि इह होइ भावत्थं ।
इय चिंतिय भणता थाणए बहुसिप्पयी एवं ॥ २ ॥
मोहवसुस्सन्नेण य वयणेणा महुसुयवेसा ।
जिणदिक्खनिकुमिए विक्कमतीसे पयणवरम्मि ॥ ३ ॥

१ विजित-दुर्जेय-निर्जित-सुर-मनुज-विषमशर-प्रसरं । २. एकमल्लपदं । ३ कनकोदं वार्धीशं । ४ त्रिलोकमस्तकरत्नम् ।

a complete unit in itself but sometimes the regular caesura is omitted after the 3rd gana the आर्या will be called विपुला e. g

1 2 3 4 5 6 7

अवसे । परोग । पिवति । पयोय । पहू । पयासय । एक्के ॥

(St. 66.)

Other illustrations St. 31 line 1, St. 62, line 2. It may be that in the whole आर्या one दल may belong to विपुला while the other may belong to an ordinary आर्या This much discussion is sufficient for the occasion though much can be given as the आर्या metre has received much development at the hands of Prākṛta poets.

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In conclusion, I thank Prof. Jacobi whose edition of Samarāiccakahā has immensely helped me in the preparation of my edition as well as Mahārāja Śrī Puṇyavijayajī who got for me the Ms of this work from Patana which has all along helped me in settling the text of my edition

M C Modi.

मय वित्तसुभमयमच्छाइविच्छयरीणाय अणुवयसुकडप्पयरीय-सिग्घोवसाए दूरंमयासमिवसायासुवयच्छाइयमच्छीणाय वा समसाय त्ति भण्णइ । वा ढम कम्मोवयाणमायवा कमामइ-पमच्छुरिअच्छमंतुममीहमच्छोवयरिविच्छवलंमयेपराणा अणुमवरि सिद्धेसाच्छवयच्छयरिडुरसामाइच्छोवसाणोवमोवपरिमोवमरिदिसं-वियालमकिया अणुकमणायमभिच्छाइच्छयलंपरच्छ[९] सा समसाय त्ति । वा ढम सिग्घोवायपच्छंमवा कप्पमइगमच्छयासि-च्छरिमाइया कोइयवेयसमयपरिमा उवाहरच्छेउमाच्छोवलोय[११] वा पडिच्छाय त्ति वुच्चइ ॥

सुपार्श्व च सहार्श्व तिविहा सोवारो हवन्ति । तं जहा जहन्ना मज्झिमा उत्तमा त्ति । तत्थ जे कोइमायममपाओवइसमु-च्चाइयमइ पाओवइसमसंसुहा इहलोगपरमत्थइसिओ मिरदुमच्छा सीमेसु, ते सहाविहा जहन्ना मज्झमुरिसा दुप्पइगमवच्छुम-पाय सुपइपरिविच्छमूयाण पासमच्छो अच्छमवहुमयम् सम-च्छयाए अणुसरन्ति । जे उण परइमिच्छपविसमोहिपवच्छ समपरिकइमिरपासुकुसपयिओ अच्छभिमपरमत्थमपण इमं सुन्दरं इमं सुन्दरयरं ति सुन्दरासुन्दरेसु अविणिच्छियमइ ते पायसा मज्झिममुरिसा सुहजोगइसमिच्छाए निम्मलमेतयरिवच्छाए इह

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९. वित्तसुदरःसमताविमच्छरिपिला दुम्भिपकरतमिउमच्छमुरच्छादि पदर्शकता । १० समताविचमेयमुक्तिरच कमसमच्छोपविच्छ-सत्यमूलकच्छ अनुमताधिरकरचमेवमीरतिपमाविरूपोमयोपवतो वमोपमरिमोपलिविनिवियच्छमीया अनुकपणमभिर्वैपरिवर्णे इत-पुणा । ११ लोकिकोपेतमच्छविता उदाहरमहेतुमाच्छमोक्त । १२. दुर्गतिगमनहतोस्ताबो ।

सोयव्वाइं जाणमहियगुणगमग्गं अत्थगाइं ।
सम्मणुसासियाइं सुयम्मि पइट्ठियाइं ॥ ६ ॥
ताइं चिय निउणं परिसमिऊणाइं वह य बाइं च ।
तेहिं चिय भणियाइं सम्मत्तपत्तव्वाइं ॥ ७ ॥
परिहरियव्वाइं तहा कुसुइपयट्ठाइं देवहाइं ।
मिच्छत्तवाइयाइं जोगविउत्ताइं च तहेव ॥ ८ ॥
आयरियव्वाइं अविकलाइं सम्मत्तनाणचरणाइं ।
दोसविरहियाइं जिणाणमभिमयाइं ॥ ९ ॥
एयं पुण अइसारो वा लोगम्मि वि सुपुरिसाणं ।
सम्मणुपमियाइं लोगम्मि वि परिहरियव्वं ॥ १० ॥
सोऊण् तम्मीयं परिसाणमइवि परमं ।
संवेगओ महत्थं भरियव्वं तं निसामेह ॥ ११ ॥

तत्थ य तिविहं कहावत्थु ति पुव्वायरियपवाओ । तं जहा । दिव्वं दिव्वमाणुसं माणुसं च । तत्थ दिव्वं नाम जत्थ केवलमेव दिव्वचरियं वण्णिज्जइ, दिव्वमाणुसं पुण, जत्थ दोण्ह वि दिव्वमाणुसाणं, माणुसं तु, जत्थ केवलं माणुसचरियं ति । एत्थ सामन्नओ चत्तारि कहाओ हवन्ति । तं जहा । अत्थकहा कामकहा धम्मकहा संकिण्णकहा य । तत्थ अत्थकहा नाम, जा अत्थोवायाणपडिबद्धा असिमसिकिसिवाणिज्जसिप्पसंगया विचित्तधाउवायाइपमुहमहोवायसंपउत्ता सामभेयउवप्पयाणदण्डाइपयत्थविरइया सा अत्थकह त्ति भण्णइ । जा उण कामोवायाणवि-

५ दुर्गतिनिवारकाणि । ६ सत्वानि । ७ सामन्यतः । ८ अर्थोपादानविषया असिमषिकृषिवाणिज्यशिल्पसंगता विचित्रधातु-वादादिप्रमुखमहोपायसंप्रयुक्ता सामभेदोपप्रदानदण्डादिपदार्थविरचिता ।

तणा विरसपुव्वमज्झस्तणिज्जसरिसिया अणुणयपुलइयवरंस-विलोयणा तुई्मयरारमियमायमणुगम्माइयम्मसंगमा सा समप्पइ ति भणइ। सा उण कम्मोवायमंजोयरा समासए-वसंतगुणिज्जसंजमसिवसोयार्किजम्मर्समयेरत्ताम्म अणुमपरि-सिरिसाज्जायणविरईसमाइयपोसहाववासोपमोसपरियोपासिरिसे-सिसणावमिन्न अणुकम्मावसमसिक्ताइयम्मसंयरुत्ता सा समप्पइ ति। सा उण सिवमोयायवसंमवा समसमज्जणसाणि-ज्जारिसाइया कोउजणेससमवयसिया उपाइसम्मेहउमरमोसेण[11] सा सीसिज्जइ ति भण्णइ॥

एयाणं च अत्थाणं तिविहा सोयारो हवन्ति। तं जहा अहम मज्झिमा उत्तम ति। तत्थ जे कोहमाणमायालोहसमु-च्छयम्मई पावोवगासरपसुरा इहलोयसमम्मरसिज्जे मिच्छुत्तमा लोएसु, ते तसविहा समणा अहमपुरिसा गुणाइगमक्काणुज्ज-माए[12] गुणइपरिजिणसणूयाए समणओ समणाणुरुयाए अक्क-मयाए अणुसरन्ति। जे उण सत्ताइविसयविसमाहितमणा मायरिजइच्छिमाणुक्कसच्चिमे समयविवपरमत्थममा इमं सुन्दरं, इमं सुन्दरयरं ति सुन्दरासुन्दरेसु अविभिविक्कियमई ते तयसा मज्झिमपुरिसा गुणमग्गेणइयमिपाए तिसम्मसमेज्जपरिक्खाए इह

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१. विरसपुर्वमज्झयाभिज्जसरिसिया तुलिंयसयरारमिउअमाणुअमाणि पवणदंसणा। १ समसमरंपावसणुभिवए उवमसरसणोयमणिय सरमसरसमंजससा अणुमत्तरितेयसमंसरमिरसियासमाविरसोवयोसयालो वयोयसरिमोयातितिविपेविमयपरसिवा अणुरुपवममिरवंपरिसरार्वक-मुज्झ। ११ कोउकोवरसमयसिइत उपाइसम्मेहुमरमोसेण। १२. गुणविरममरहोयज्ञामो।

समये य सुरवसंपुयाए कामकहाए अणुसरंति । जे उण कहाँ[13] सुन्दरया लावेण्णा उक्करिसेसु कुसला कव्वाइसय-मई चक्कवाओ सालंकारसरिसा सुरम्मेपसु अणुमाणिओ अविरया उदारभावओ, ते दिव्विवज्जिय नमिहसुरिसा चेव कामसंपिडेसओ सुणयकुमारयविसीए जीवलोयसमवदि-ण्णमाए सयलसयोसिल्लसंगायए विसिहभायसमुविरुयाए संकिण्णकहाए अणुसरंति । जे उण पाइभासमक्कसिच्चेरम्म जम्मन्तरंमि वि कुसलमाविसमई निविरुद्ध कामभोयम्म सुक-यस्स कलेसेण विचावसेसमणुयस्स जायया सिद्धिंसजीए, ते सव्विया उत्तिमपुरिसा समाविसायसमारहसायिसीए कुसल-चंदमिन्नाए सयलमहापुरिसए महापुरिससीसियाए धम्मकहाए चेव अणुसरंति ॥

तओ अहं पि इयाणि तिलसाणुभयसुयं धम्मकहं चेव विवड्ढइस्सामि । सविसं च समसयोवयारिएयि उवयदूरम-समम्मीहिं समालियसिहुवेयुवयोहिं सलयसिहमोयचायर-णीहिं धम्मसाचयोहिं ॥

धम्मेण कुलपसूई धम्मेण य दिव्वरूवसंपत्ती ।
धम्मेण धणसमिद्धी धम्मेण सुवित्थडा कित्ती ॥ १२ ॥

धम्मो मङ्गलमउलं ओसहमउलं च सव्वदुक्खाणं ।
धम्मो बलमवि विउलं धम्मो ताणं च सरणं च ॥ १३ ॥

किं जम्पिएण बहुणा जं जं दीसइ समत्थजियलोए ।
इन्दियमणाभिरामं तं तं धम्मप्फलं सव्वं ॥ १४ ॥

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13 सव्वे । 14 अणिगूहा । 15 सव्वसलाहौ । 16 [illegible]मुयं ।

भीसंमि मत्तसमये माहूणं दुक्खसंकिलेसं पि ।
कस्सं देई सरणं धम्मो जिणस होइ सुसहाओ ॥ १५ ॥
सव्वेइ य सुरलोए तत्तो वि सुमाणुसत्तणं धम्मो ।
तत्तो दुक्खविमोक्खं सासयसोक्खं च मोक्खं ॥ १६ ॥
सं दुलहं वाससमये वायसु च सुमेइ को उ मज्झत्थो ।
वुसलो य सम्मिसाओ मज्झ सम्मसुमसिवाओ ॥ १७ ॥
ता पढमं धम्मगुणं पहुच्च[१] चरियं अहं पवक्खामि ।
आराहणेयरारो [२]गुणदोसविभागवं परमं ॥ १८ ॥
भवपुण्णमयविचरं संसारं च मणूसत्तणं ।
चरियं समणाइण्णस्स उत्तिरत्तो धुण्णइ वाओ ॥ १९ ॥
एवं बहुया उ मया होन्ति य सव्वोसियद्दो य तै सव्वे ।
नवसु परोप्परजोगेहो सत्तो संता इमा भणिया ॥ २० ॥
अह तेणेव भगवया गिरिसेणुससम्मसहस्समज्झे ।
संपयसेणसेणं सिहं सेदव्वापुरस्स ॥ २१ ॥
सुणियव्वस्स य तत्तो देवीण य धम्मसापहाण्णं ।
संखेवेण कुसलं आहमवि तं संपवक्खामि ॥ २२ ॥
मणियं च पुण्णभरिपुरि,
गुणसेण अग्गिसम्म सीहाणन्दा य तह पिया-उत्ता ।
सिहि-जालिणि माइ-सुया धण-धणसिरिमो य पइ-भज्जा ॥
जय-विजया य सहोयर धरणो लच्छी य तह पई-भज्जा । २०
सेण-विसेणा पित्तिय-उत्ता जम्मंमि सत्तमए ॥ २३ ॥
गुणचन्द-वाणमंतर समराइच्च गिरिसेणपाणो उ ।
एक्कस्स तओ मोक्खो बीयस्स अणन्तसंसारो ॥ २४ ॥
नगराइं सिइयाइं अयउर-कायंदि-सुसम्मनयरं च ।
कायन्दी मायन्दी चम्पा कोसला य उज्जेणी ॥ २५ ॥

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१७ दुक्खमुत्तचिंत । १ सतीण । १८. आराहणेयराणं ।
२ जणेयरा ।

गुणसेणसुणयावो वोदमम-वर्णवूमवर-वम्मेसु ।
सुकम्मनालेसुं [illegible] य ॥ २० ॥
एक्कस्स उ वक्खाणो [illegible] होइ [illegible] ।
बीओ [illegible] उव [illegible] ॥ २४ ॥
[illegible] य [illegible] तह य [illegible] ।
धीरे तीसे [illegible] ॥ २९ ॥
[illegible] ।
[illegible] ॥ ३ ॥

[illegible] । [illegible][11] [illegible]
[illegible] ॥

पढमो भवो ।

अत्थि इहेव जम्बुद्दीवे दीवे अवरविदेहे वासे उत्तुंगधवल-पागारमंडियं [illegible] [illegible]-[illegible] [illegible] खिइपइट्ठियं नाम नयरं ॥

जत्थ [illegible] ।
[illegible] य [illegible] य [illegible] ॥ ३१ ॥
जत्थ य [illegible] ।
[illegible] य [illegible] ॥ ३२ ॥

११. [illegible] । १२. [illegible] ।

तत्थ य राया संपुण्णमण्डलो मयलञ्छणुव्वीढियम्मे ।
कमलवणमल्लणपच्चन्दो नामेणं पुण्णचन्दो त्ति ॥ १३ ॥

अन्तेउरप्पहाणा देवी नामेण कुमुइणी तस्स ।
सह अहिणिविट्ठगुणा इट्ठा य रइ व्व मयणस्स ॥ १४ ॥

ताण य पुत्तो कुमारो गुणसेणो नाम गुणगणाइण्णो ।
बालत्तणओ वंतरसुरो व्व केलिप्पिओ नवरं ॥ १५ ॥

तम्मि य नयरे अईव सयलजणबहुमओ धम्मसत्थसंघायपाढओ लोगववहारनीइकुसलो अप्पारम्भपरिग्गहो जन्नदत्तो नाम पुरोहिओ त्ति । तस्स य सोमदेवागब्भसंभूओ महाफिल्लोयुत्ति-मज्झो नासियअड्ढालोयणो तणमेत्तोवलक्खियविवडनासो[११] तिकोणवत्तमत्थओ विविपाण्डवण्णमहल्लसवणो वंकुडीहसिरोहरो विसमपरिरलदन्तुरओ लम्बकरचरणओ वंकविसमसम्भोरा विसमपाहुडदरनिसरओ विसमपइट्ठियरणुगओ परिपू-रुलियदसणपंतओ विसमविभिन्नकरओ पुणमहिसदग्गावविसेसओ अग्गिसम्मो नाम पुत्तो त्ति । तं च कोउहल्लेण कुमारगुणसेणो वलवसुपवद्धमाणसंसकालणवणाऱ्यन महया सद्दिण नयरजणम्मो सहामज्झे हसन्तो नच्चावेइ, पयसंमि नायरिवं सद्दुलघुरिम्म निम्पउरिवारिवं विलसमवनरिवपोम्मीयं[१२] मणहरवायवमयन-विणिवं नायरिवमहासपसर पहुगो रायमग्ग कुण्डिवलुरिवं

११ महाविंबोमे समोदः आपिप्पलतरोरेषः स्यमप्रमोपलक्षित-ज्ञानः । १४ एषमनोप्तिहप्रतीभयतीतिः । १५ कृष्णस्य पुत्रदित्ते ।

हिण्डावेइ । एवं च नयरीए कयत्थेण तेण कयसियमणस्स तस्स वेणायरएण वाया । भणियं च तेण ।

बहुजणविम्हयजणया आइसरिया य सम्मसंवेयस्स ।
दुम्मि जालणपुत्ता सहन्ति जरसीयमं पुरिसा ॥ १६ ॥
जइ ता न कया कम्मो समपुरिसविसेसिओ कहवेवं[15] ।
जम्मन्तरम्मि भणियं सुराग्गो पुहइवगं ॥ १७ ॥
एवं पि जमिताणां तथा बहुममत्तपुण्णाणं ।
पच्छोयणत्तुयूयं करेमि सुमिलोग्निनं कम्मं ॥ १८ ॥
जम्मन्तरे वि जेणं पावेमि न एरिसं महाघोरं ।
सव्वजणोवहसणिज्जं विडम्बणं दुक्खसंघाये ॥ १९ ॥

एवं च चिन्तिऊण पच्चाणेयमसमओ निग्गओ नयराओ, एवं च मासमेत्तेण कालेण संपत्तो विसयसंधिसंठियं गउजणरासो गडुयागयनागरयं पहुन्नमणपायवसुरभिसत्तकरवयं[17] सुर-सिद्धसिरिसयणिसुराममूणरवं सिसलयलियणिसिविरइयसमियायवी-वडन्नर्ल[18] वासमलयमिणवीइजलसीओसं सुपरिओसं नाम तवोवणं ति ।

सेवसिकाय च तओ दीहरागसीयेवुत्तसरीरे ।
वीससमिय सुमुयं तवोवणं जह वीसुरे वो ॥ २० ॥
दिट्ठो य तेण वक्कलियवसणकविलनिरुवचारी य ।
पुरायणसिपुण्णो आसयमप्पन्नवद्ध सोमा ॥ २१ ॥
चिन्तियाय[19] सुरविसयो कयसीहरयणसीमि हात्ताओ ।
परिचरेन्तो पाहियमोव सुरामार्ज ति ॥ २२ ॥
मनावनवत्तमोव च ईसि विनयननवरहुरवो[20] ।

वासरए सिसिरदिट्ठी विसिणारिपरोसपयासो ॥ ३३ ॥
कयसिसयभोगपङ्कयमाणसंगमकयावसविसेसो[11] ।
लायन्नपुण्णपहाणो [illegible]गरियामा[12] त्ति ॥ ३४ ॥

पविसमाणं च इसियसुदरिसरायभवणं वरविसिमियपुररवजणेणं उवहसंतेण पुणो पुणो पहट्ठहियएणं अहो कज्जं अहो कज्जं ति भणमाणेणं पणमिओ तेणं । तेण वि य तं तहा पेच्छिऊण अविहियगुमाणमणकारसेण हासमोयं समोप्पं सायरसन्दुरन्ती अहो आसणं आसणं ति भणमाणेणं बहु मन्निओ । तओ उवणयमणिपेरिमाणकुमारोवणीओ[13] इसिणा य उवविसमु एत्थ ति भणिओ सविणयं उवविट्ठो चिट्ठे ति । पुच्छिओ इसिणा कुओ भयं आगओ ति । तओ तेण सविलासं निवेइओ से कारणे पुण्णो । भणिओ य इसिणा । वच्छ पुण्णपावकम्मसरीरमहयमेयं एयं परिकिलेसमाइणो जीवा हवन्ति । ता अस्मिन्नारमाणगोविहयाणं परिगुणसरीरए गणं दोहमाणमणुमिणाणं[14] गुरुअणविओयदुक्खगवाण य एवं पवं दुरप्पमेयसुयाणं परमनिव्वुइजणयं ति । एत्थ

पेच्छसि य अहुणं दुक्खं जणसावण्णो य ओगाओ ।
दोमाइयणं च तहा कलसासी सम्महा वणा ॥ ३५ ॥

एवमणुसासिएण भणियं अग्गिसम्मेणं । भयवं एवमेयं, न संदेहो ति । ता जइ भयवओ ममोवरि अणुकम्पा उचिओ

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११ भवत्रिभवप्रीणनकसरबपरप्पमानविशेषः । १२ अर्क- भयोभिन्नः । १३ उदयापमणिवेदिनाप्रपकुमारोपनीतः । १४ -दुर्मानपकाशनीहिताषां ।

य मए एयस्स वसिसेसस्स, ता करेमि से पुव्वभणियमणोरह-
पूरणं ति। इत्थिय भणियं। सच्चं, वेरग्गमग्गाणुगमे धुवं
ति करेमि अणुरूवं जो अत्तो एयस्स हविस्सइ ति। तओ
अइक्कन्तेसु कइवयदिणेसु संसियव्व य तवियं निययमायावि
यत्तो निरिक्खियगुरुजणोवएसे निग्गओ से नयरीओ।
महारिसिसयाभिसेवियमणाइउज्जाणमणिहरं पत्तो[15] तंमि चेव
दिवसम्मि सयलजणमणाणन्दणीयपरियणसमन्नं कया महा-
पूया। कहा। तओ य धम्मं मसाओ मासाओ चेव
मोयणं करमाणेइ य परमपिच्छियं परमसंवराणि चेव समये
य समभे स विभविभयं व नेहुत्तमोगगयदणं ति। एवं
च धम्माइयस्स तस्स सवाणं परमसुमइस्सिस्स अइक्कन्ता
बहवे पुव्वलक्खा। तयाणन्तरमणन्तरसिवसमिसा य कोसल्ल
पुण्णाइणो जाओ ते य अईव भवियपुण्णाओ। अहो कयं
महातवस्सी इहलवयिवियमासा[16] सरीरे ति इहमणीयाओ
पुण्णस्स सव्वं कीरियं ति। भणियं च

जलणजलियवसुमाणिक्क ति जओ[17] पुव्वेसु कालओ।
आयमलिते[18] पुणो वत्थु नयर ति कयं वमाणाविरियं ॥ १८ ॥

इओ य गुणसेणो राया कुमारगुणसेणं वसन्तउरसीमायं
रज्जे अभिसिंचिऊण सह कुसुमावलीए देवीए तवोवणवासी
जाओ। ता य कुमारगुणसेणेण अवेवक्खमणपरिणइयव्वाणुगओ
विविहविभवनयरसमइवाणावयाओ इयाणिं निसुढिमाणि-
गुणस्स[19] अमणयसमणयमणीयसमासंवरणरओ महाराय

वंधुवो त्ति । अवया य अन्नयाम्मि य महापुरं सयलजणम दुमिरं[40] सह मम्मसेणाए महादेवीए रज्जसोक्खं अणुहवन्तो जम्मन्ते पसन्नवरं चट्ठिो यं महासमाहोवमपरेणं, पुच्छिओ य परेहिं, गओ सह तेहिं पासलीयमवलोवसोहियं विमाणच्छ- न्दयं नाम पासायं । तत्थ मेहावुरिवोसमायुव्यारिणीओ महा- यायमायमुम्मसंकुरिमो सोयमणीओ[41] त्ति विज्जुलयाओ पच्च सहीओ वच्चमाणाओ विव हीसन्ति मुच्छलीओ पच्चपाप- ण्डुयाओ विव विज्जुलयाओ पमत्तन्तियाओ दुन्दारविसमपयमा णिणीओ वक्तिमियाओ पांडुसमायासो पव्वोयमागमेघपुरभिमाण्या भूमियाया वंसमपुष्फवणसमबहुया पुष्फोवयारा । किं अणुब्ब वरिण्णं ।

पुरिसाय मोहविराहुण्णय वि विमिन्नं विव मोह ।
तुमि कमाय विरदं धम्मं च जो मासवेयवनं ॥ १० ॥

तत्थ य महापुरलं पवरजणं सम्मयोअण विसविसस्सु तेसु मिविहुवरजणवारीवाउयम मणहरेण विवोयण मिरामिअण तं मणोरतं मिडुणविसेहि य संयाइयवयमोयकिरणो[42] रवि कोवमए येव मिमाओ माहिमाफि[43] । परिमाहिया य तेणं मट्ठे पसीपणुवसणमायम माया । तयविसोयपवणवमीमियं च पवसिहे पाहिमवीवसिविहे मावसमवसुमाने । पवमण- देमि मदिवमाकुमवीमम मामया हुवे मवसकुमारया । विहो य मेहि राया अभिमंजिओ य ससामयपसिवाए मालीमाए ।

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४० अप्पणीयं । ४१ सौदामिन्यः । ४२ संयमितवसकम्मणह दन्त: । ४३ माहणी सयसीवयाणं ।

अब्भुट्ठाणसमणन्तरमागयस्स उववेसेण पडुमसिया य राइणा । वन्दिओ य णेहिं । महाराय तुम्हदंसणाओवएण अम्हे कुलवइस्स भयवओ कासवगोत्तस्स कुलवइसमाणमयरस्स सरीरवत्तिपरियाणणनिमित्तं पेसिया । एवं सोऊण सेसं तुणं समागय त्ति । राइणा भणियं । कहिं सो भयवं कुलवइ त्ति । मेहिं भणियं इओ नाइदूरे पुरओ आसमपए तवोवणे त्ति । तओ य सो राया सव्वेयरगेहिं गओ तं तवोवणं । दिट्ठो य तेण तत्थ भयवं तावसकुलवई य । तओ संभमपमिलियं ससरीरं[34] अभिवन्दिया । उवविट्ठो कुलवइसमीवे दिट्ठो य तेण तत्थ वम्मयराणयोरण कंपि कालं । तओ भणियो य तेण सविणयं समभिवन्दिय भयवं कुलवई । अहा करेह मे पसायं सयलपरिवारपरिगओ मम गेहे आहारगहणेणं । कुलवइणा भणियं । वच्छ एवं । किं तु एसो अग्गिसम्मो नाम महातवस्सी मासे मासे पारेइ पुव्वा किं तु मासखमओ मासखमणे । तत्थ वि य पारणगदिवसे पढमपविट्ठो एगम्मि चेव गेहे जइ लहइ वा भिक्खं न अन्नगेहमणुपविसइ ता ते महातवस्सि मोत्तूण सेसाणं ते पसाओ । राइणा भणियं । भगवं अणुग्गिहीओ म्हि । कह कहिं पुण सो महातवस्सी । पेच्छामि णं भयवं करेमि तस्स दंसणेण अप्पाणं कियत्थं । कुलवइणा भणियं । वच्छ, एयाए सहयारवीहियाए हेट्ठ झाणवावडो चिट्ठइ । तओ सो राया ससंभमो गओ सहयारवीहियं[35] । दिट्ठो य तेण झाणासणोवविट्ठो निच्चलनयणजुयलो पसन्नमुहच्छविच्छायारो

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३४ पयाई । ३५. सहयारवीहिया ।

किमिह महाविहं ठाणं आगओ अग्गिसम्मतावसो त्ति। तओ राइणा हरिसवससमुल्लसन्तपुलएण[४६] पणमिओ। तेण वि य आसीसाए सबहुमाणमेवाहिणन्दिओ सागयं ते भणिऊण उवविसाहि त्ति संलत्तो[४७]। उवविसिऊण सुहासणत्थेण भणियं राइणा। भयवं, किं तु इमस्स महाणुभावस्स तवचरणपवज्जाए कारणं। अग्गिसम्मतावसेण भणियं। भो महाराय दारिद्दुक्खं अपरिहवा विसमया तहा महारायपुत्ते य गुणसेणो नाम कल्लाणमित्तो त्ति। तओ संजायविम्हयाइसएण भणियं राइणा। भयवं चिट्ठउ ताव दारिद्दुक्खाइयं वेरग्गकारणं, कहं पुण महारायपुत्तो गुणसेणो नाम कल्लाणमित्तो त्ति। अग्गिसम्मतावसेण भणियं। महाराय एवं कल्लाणमित्तो। सुण,

जे होन्ति उत्तमनरा धम्मं सयमेव ते पवज्जन्ति।
मज्झिमपगई सेवाइया उ न कयाइ वि अहमा[४८]॥४८॥

पाएइ जो धम्मे जीवं विविहेण केणइ नएण।
संसारचारगाओ सो मणु कल्लाणमित्तो त्ति॥४९॥

तओ राइणा कुमारगुणाणं सुमरिऊण भणियं कलावरयवसेण। भयवं कहं पुण तुमं तेण तेलोक्कबन्धुभूए धम्मे जोइओ। अग्गिसम्मतावसेण भणियं। भो महासत्त आगा वित्थराओ वायव्वा। ता कहंचि चित्तविणोएण चेव वाइओ मि। तओ राइणा चिन्तियं। अहो मे महाणुभावस्स। परिमया वि धम्मोवयारवासणा त्ति गहिओ। एयावियं च परिहरन्तो गुरुमहावत्तणओ न मं त्ति भणेइ। अहो राइणं अच्चन्तं वायामोवाणुचिट्ठियं। ता कहेमि से अच्चन्त-

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४६ हरिसवसवियसन्तपुलएण। ४७ संलत्तं। ४८ अहमा।

रयणसमूद्दियं सयलं । एवं चिन्तिऊण अग्गिसम्मेण । भयवं कई धो महासयलसम्मयारी इह तिपयलोकलयारी अणुत्तिणो, ति । अग्गिसम्मतावसेण भणियं । भो महाराय सायं ते । कई तुमं अणुरत्तेणो केण तउ सपरिसवीरियसोडणियो कई ईइसि लावरियाई भणियो ति । राइणा भणियं । भयो ते महाणुभावया । किं वा तवस्सिजणो तिर्य पवीणं वसं भणियं जाणाइ । न य मिच्छाभिमाणे महापुरिसो णवन्ति । ता वाई पुच्छा । भयवं, कया ते वासम्मं भविस्सइ । अग्गिसम्मेण भणियं । महाराय पाई दियेई । राइणा भणियं । भयवं, जइ ते वाइंय उवरोहो ता भवओ मम गेहे वारणपूर्वं भासोये । सिद्धो य मए कुलवइणो समावणो इमा पहुंडमसिडेसो अणो जममा करेमि ति । अग्गिसम्मेण भणियं । महाराय वणाकवर ताव को लिहतो को जाणइ कालो किंपि भविस्सइ । अवि य

एयं करेमि पुण्णि वरं गयम्म पुण इयं कज्जं ।
भावामि को सु मणइ जुणिलजाईमि[४९] तिवणेवू ॥ ५० ॥

भणं च । महाराय

जो[५] विवलेकलपाले वसियं गेहालुराणमणिय ति ।
ते पुण्णे दिहा ते मलणे य दीसन्ति ॥ ५१ ॥

ता महाराय सानाव ताव सो दियहो ति । राइणा भणियं । भयवं, दियं मोतूण कीलवद । अग्गिसम्मतावसेण भणियं । जइ एवं ते निब्बन्धो ता एवं पडिवणा ते पत्थणा ।

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४९. लम्मपुणे । ५ सिद्द ।

तओ ताए वणमिम्मे हरितपसुरुन्दुन्नो कंपि वेलं समेऊण पविट्ठो मणं। कया कुलवइणो सपरिवारस्स ससीतिविमयमणु-रूवा पूया॥

अइक्कन्तेसु य पञ्चसु दिणेसु पारणयदिवसे सयमेव पविट्ठो अग्गिसम्मतावसो पारणगनिमित्तं रायगेहं ति। तम्मि य दियहे कहंचि राइणो गुणसेणस्स अतीव सीसवेयणा समुप्पन्ना। तओ आउलीहूयं सव्वं चेव रायउलं। पविट्ठा य तत्थ वेज्जसत्थविसारया वेज्जा[51] उवणीयाणि नाणाविहाणि विविहपयारदिण्णाओ पीसिज्जन्ति बहुविहाइं ओसहाइं, दिज्जन्ति सिरोवेयणाहारिणो विविहपयारलेवा। किंकायव्वमूढ-मणसंपत्तिनिलयसिद्धिविनिरया[52] वि मन्तिणो। पत्थुयं पुरोहियपरि सन्तिकम्मपयाणुरूवपयम्मत्तं अन्तिकम्मं। तहा सिक्ख-मणुपरिमहग्घमसाइं सुवण्णयपयारविभत्तिपसायं[53] पायवकयो-पकयोवयरणेहिं करयकयमणिपरम्यावयणपयवं[54] समणिमसम-न्नेउरं। तहा सिरतक्कूपवीढं परिपत्तचित्तयम्मयायारं विरमगीयपयरमारम्भं अयहसियकूजन्मयमारं कुम्मन्तरिमनं कय-कन्नेउरं। वैतमभूमिविमियदिव्वपमुहमोहा[55] य अविहाय रवो वैयम्महयपकूयमा[56] कुम्माय ममयकयाहया[57] परिवत्त-मियवयापया विचित्ता सुयमारम्मुहा[58] विपोयमसीनो ति।

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५१ वैद्यकशास्त्रविशारदा वैद्याः। ५२ विविधप्रकारदत्ताः। ५३ कर्पूरचित्रकुम्भरत्नविविधमयाः। ५४ मुर्मुदकेयिपविडीयमवर्ध। ५५ स्तयपमाणितप्पमारयवमला। ५६ वैद्यकी प्रस्तविधान-समुपयोग। ५७ वैद्यदित्तपमुखकाः। ५ बहुकुसुम। ५८ सुवर्णमुखा।

तओ सो अग्गिसम्मतावसो दूमीए रायपुत्ते चिंति येणं अमोहमं पत्तमेत्तिमवि केणवि अकज्जभीरुणा[1] निमन्तिओ पारणगाओ त्ति । निमन्तेऊण गओ तवोवणं चिट्ठा य ताव-सेहिं भणिओ य तेहिं । भयवं, अणवरयलया चिय परिमि-लमन्तेहि अहियज्जिया । ता किं न कयं पारणयं, न पविट्ठो इयाणिं तत्थ तओ गुणसेणस्स गेहं ति । अग्गिसम्मतावसेण भणियं । पविट्ठो अहं नरिन्दगेहं । किं तु ता तूणं अणुस-रीरो राया । जओ उचियपडिवत्तिं पि न सेव तं सम-गेहजणेणेयं नओ अहं न ताविह सुमसालो अहं चेव निग्गओ त्ति । तावसेहिं भणियं । को सो इयरपुरिसोरे राया । अहवा अहं तारिसीए तवस्सिजणमतीए भयवओ कारणं पुणाइ चेव एयमद्धम्म न होइ । अन्नं च । आइ य मासाओ उवरिं आतिसुमसं नवम मासखमण सेव गुणसेणमाणं पूर्व सम्पुण्णमुणिचिन्तं सेव अन्नं आसि । अग्गिसम्मतावसेण भणियं । अन्नाम्म से इयरपुरिसपुरिसस्स किं मम आहारेण त्ति । परिकम्मो मासाम्मखमणं ॥

इओ य राइणा गुणसेणेणं उचियावसर सरिऊण पुच्छिओ परियणो । अज्ज तस्स महातवस्सिस्स मासक्खमणपारणयदिवसो, ता सो आगओ पूइओ वा केणइ न व त्ति । सिट्ठं संकरं । महाराय आगओ आसि किं तु तुह सीसवेयणासमुप्पन्नसंभमपरियण-उविखत्तपपसाये पविसन्ते न केणइ संलत्तो पुच्छिओ वा । अपुच्छिज्जन्तो य चिन्तित्ते परिचयमवलम्ब्य पविव-सहं पमोएण रहिओ चिय निग्गओ पारणेहाओ त्ति ।

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1 अकज्जभीरुणा ।

[illegible]

[illegible]

ममत्तीहियम्मयणत्तं न संवियत्तं ति हयहुयिम्हो मिह। कुल- वइणा भणियं। वच्छ जइ एवं, ता अलं संतप्पियव्वं। [illegible] कारणं जइ तुह संवेगिया कारणेण तव्वो पंतुणो, न तुह चेव इमस्स कम्मवसत्तणी सहावसिये ति। विहुयिम्हो ति। न जाणि तुमं तुह सव्वोवयोविमो अहिमयणसत्तसत्तय [illegible] पव्वज्जावत्तं संसारेमि। किं च ते कयायिमहिं निव्वि- ने। ताएण भणियं। भयवं, इयाणि ताव एवं इमस्स निउम पावकम्मनिविद्धस संसारेहमसमिमूहस्स पुव्वभवे भणियमपरिमोसो पावस्सकम्मावत्तो कयं ते कम्मावराणं ति। कुलवइणा भणियं। वच्छ, जं किंचि एवं न तुमं एवं [illegible] स्थाणि[१४]। न तिव्वोवव्वाविहुरा तुरिया [illegible] विम्हविय। न य तया अणुकम्पावणवेयं [illegible] एवं अवि य उवलेवा। ता अणुकोवेयं ति। कुल- वइणा। भयवं, ताव तेण महाणुभावेण मम वेही [illegible] महणं न कयं, ताव अणुकोवो कहेइ[१५]। कुलवइणा भणियं। वच्छ, इयाणि ते वासेमेव तं पारणयं भविस्सइ, तहिं तं वेही आहारगहणं करिस्सइ ति। तओ कुलवइणा वारेसियो अग्गिसम्मतावसो, अणुवम्मं एवं विन्निवेयं करिस्सो न तेण। वच्छ, वं तुमं अणुकम्पणयो विमयो वसिन्तवेमाणो एव एवं संमन्नइ राया। वच्चं च एयस्स मज्झे कोवेयव्व भवि- स्सइ, वेरप्पाणओवेय न तुमं परिगयिमो ति। न एवं अव- रज्झइ। भणियं च तेण जाव मम गेहे अतिसयणयस्सेण आहारगहणं न कयं न ताव ते कओवो करेइ। अओ

१४ भगवानाति। १५ कर्यति।

इमिणं वेरग्गमग्गकारणेण भयवया अग्गिसम्मेण मम अवयारो कओ न्नयगुणमावाइ य ण्हवणम्मि गेहे पारणगं करावियं ति । अविसम मसणमावेण पविसियं । भयवं जं तुम्हे आणवेह[16] । आणावे संजणइ तवा जओ न किंचि वि परमेसरिसगुणविजियममेयं । तओ पाया जओ ते महाणुभावा ति वंदिऊण पणमिऊण तवस्सिजणं च कंचि वेलं पज्जुवासिय गओ गेहं ॥

पुणो य अन्नयाण राइणो विमलपुरमग्गदेसम्मि अभिसमागम्म य दूरं तवचरणगिरिं ओगन्तूण समइक्कन्तो मासो ति । अन्नयावि य संपत्ते पारणगदिवसे निवेइयं से रन्नो विज्जुरेवणीहिं निययपुरिसेहिं । जहा, महाराय अरविसम्म सयलपरियं निययसम्मासुहसम्मविसु अवयवरिसमत्तमायावं अम्ह मएण मासद्धसमरगुणा दूहाए निययविमाणमणुमोयम्म वीयरियसमसरिस वीमन्तयसुवेणु अविसुणाइवेसु[17] अग्ग अणुगम्ममाण अप्पमिव रायसिरिविभवमे लेवायमग्गयाई सिवाई सयलजणमणहिययमाणन्दं राइणा अइसयत्थे परिचिन्तियं तेणं । संवइ देवा पमाणं ति । तओ राइणा एवं गुरुवयणं अयवम्स वन्दिऊण समागयपडिवासवासयत्थं निययपुरिसपरोवेवं [दयमाणमिप्पयाविव्वेवं[18] अवरिव्वमसव्वविसयमाणयवयवं[19] समागच्छा वरिपवा । जहा, देव पुरिव अवरयवायं समेद

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१६ अन्नारायं । १७ विमलोसोहुय (विमलविहारविनिमाय) अविर । १८ विमलसुवेणु दोमयत्तविसु । १९ अहमं । २० पत्तीयुएम । २१ अवर्तवणविव्वमाणरवेणे ।

सुयणं करियं, सव्वेण एगुत्तरं मासखमणं,[72] संजोइय च-पराणवेलामोसियं समग्गमेयं लग्गाओ पारणयरस्साणियं पाराकेवं ति । तओ नरवइणा समाणत्तमेवाणुचिट्ठियं परियण-ह्यवाहं करितविगाणकोसइयाओ समियवयणगणपयासावयण यत्तियं निमित्तवयणमोक्खणोणपयकमिमकयं[73] तडुसारयरवि-ओसग्गाभिलसएणियदिसं वणमणूरियं[74] ति समणवो विय-मिसयं परिग्गहयणं ति । एत्यन्तरंमि य तवस्सी वसिग्गपुरओवे, पविट्ठ पुरओ समियपुरो समयववाओ नाए उवचितिसुय-स्स सहत्ते सव्वेसु निमित्तगयाइं वसियव्वेसु, अमिस-मणसयं मरणाभिमित्तं पविट्ठो वसिग्गेरं ति । तओ तंमि महारायउत्तए आयरभूए वरिग्गभियणमीभियं महाराएणो य केवल पसुवनियाओ त्ति । तओ तंमि वेव नमीरउव परिचत्तसिरपदववणमाणमीओ[75] निमाओ नरयमेहाओ । एत्यन्तरंमि य मीरवकुमरणपरि मुनिवमोसलवणमायोरि मणिवं वोरकिणइ । देव, सत्तं सुदं विमाणत्तु ति । राइणा भणियं । कम तस्स अमिवसमयपरस्स वारणादिवसो वरियं च देव पुव्वगणयवओ मम गेहे आहाराणयं वासणं ति । वा पाराइय तावसो महानुभावो । तओ ते अन्नो-पव्वजायं पवमिउण गमित्तओ । तओ अग्गवरिमा मणियं कुमाउत्तए । देव, सो तु महानुभावो तंसं चेव पवेसिऊण परिचत्तसिरवइयणमणमीओ निमाओ तवसे-वाओ । तम सि य य नवराओ निम्मवाइ ति तक्केमि ।

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७२. दयाँसुरं मासखमणं । ३ परिभूयकयभावसरहाईनियाय परिपिक्क निमित्तयणाह्वाणिगाभियिभाव । ७४ वणमणु-रियं । ५ परिचत्तसिरपदववणमाणमीओ ।

तदा पुत्तआदविसअस्स सरीरस्स तथा पडिहारस्स मग्गो दिट्ठो त्ति तेणं णअराओ णिक्कमन्तो अहिमण्णुमाणणो । तदो ओवरिअस्स रहस्साओ पविसिअ णिवदिअ चलणेसु विण्णवेदि महाराअं । अवरं ओदइ अमच्चं विण्णवेदु त्ति । अहम णिग्गेण्ह त्ति भणिदे गुरु देवागमणमणुमण्णेन्तो पुच्छिदं देवं किंवो मि ताव तुमं पडिसिक्खिअ मम णेहं अवक्खिवन्तो देव मे महाणरिन्देण णिणाओ मि । ता णिवत्तदु त्ति । अहिमाणम्माणाणेण भणिदं । महाराअ विद्दवुत्तन्तो देव मे तुमं एव्वा णिसिन्तस्स ता अलं ते इमिणा अवमाणेणं । तप्पहुदी सु तवस्सिणो इतरिं णिमित्तेण च आभाआरेसु । राहुण्ण भणिद । भअवं, लज्जिओ म्हि इमिणा वमावचरिदेण गुरु णिग्गमअभिवमरिसीआओ वि मे आदिट्ठा अरीरीआ । एदं वत्तइ मं संतावअन्तो वम्मदि विअ मे हिअअं अहिलम्बइ विअ मे वाणी महाबम्हणमाअरिअं च मण्णेमि अप्पाणं, ता भअवगुरुविमलवम्मुमूमो अक्षरममम्मस्स च भअवं तुमं देव मे इमस्स दुक्खस्स उवसमोवाअं णिद्देसेहि । अहिमण्णुमाणणेण विण्णिदं । अहो ते महाराअस्स महाणुभावदा । अअवरात्तेण अप्प पुच्छिदं णिग्गहइ त्ति । अहो मे गुरुअणुसासणाणुराओ । ता च ताव वह अवस्स णेहे पालणे कवे च ताव कम अम्बो होइ त्ति । विण्णिअस्स भणिदं च देव । महाराअ भणिदं ते दुल्लं । तहवि एदस्स इमा उवसमोवाओ । अरिहेण अंसवे पारस्सरिअम्मे दुवो त्ति गुरु देव णेहे आहारमहत्थं करिस्सामि त्ति वहिदव्वं अप्प । ता मम संपज्जदु त्ति । तदो वा विविहविमणुमवरोणं भणिदं राहुण्ण । भअवं गुरु पुत्तिओ

इमस्स दुक्खस्स उवसमोवाओ । अहवा निमित्तमावन्नो चेव उवसमियव्वो होइ, किं वा न जाणइ त्ति । ता अणुसिट्ठीओ म्हि । करेमि एवं पुण अत्ताणवयणमाए । ता गच्छामि इमं तवोवणं । कहं पुण न अणुगामि भगवन्तसमायचक्खुसिओ भगवन्तं कुलवइमव्वोइयं ति । एवं भविय वणसिरिम च अणिमसमयम्मि निवसे राया । न मए इमाणि सव्वाणि ति कलिऊण निग्गमिओ य सेन्नं मायउलस्स सरी निवत्तेओ। अग्गिसम्मो वि य गन्तूण तवोवणं निवेइऊण कुलवइणो जहा-विहं कुलत्तं जहा, साहू कयं ति अहिनन्दिओ य कुल-वइणा गन्नो समीवेसं ति । अणुट्ठियं य अणुमामन्तिएण राइणा सेन्निकज्जत्थ तस्स समाढत्तिओ[51] भरणो । तओ य रन्नो समोसरणम्मि आणन्दियाओ । तेण य पारणदिवसे राइणो गुणसेणस्स देवी वसन्तसेणा दारयं पसूय त्ति । निवेइयं च राइणो हरिसवसेण पुत्तजम्मब्भुदयम्मि सव्वलोएण वद्धाविओ। महाराय देवी वसन्तसेणा कुमारजम्मेणावरिसिंय वद्धावणं आय-तेयाई सुरसरियं दारयं पसूय त्ति । तओ राइणा दुव्वयण-पसुरसंभमपरोमञ्चं राइणा परिहाविय अवयवेहाणमणारा राइयं महामहं दिवा समाणत्ती । अणुओ समारम्भ[52] न मम वयणमं वायविहिय परिहारे । तहा, सोयारेण वाय-मणपयमाणम मम रज्जे समत्तजम्माणि दवावेह वीसत्थजुत्तयं अणीसिनपाउणं महारायं निमन्तेह निसत्थुपत्थुयाणं वयसीयं मम कुमारजम्मकाले, निवेह देवीकुमारजम्मसूयं

५१ समाढत्तिओ । ५२ समारम्भ ।

नराणं, कालोव्व पलयकालसूरं नवरमूसवं ति । समा हूआ य तीए महाइई वहिदारा । मंगुलिम्मिद्धं च रायसालयं नीहरोहि । अवि य ।

कारातियं च तेहि सुरदुंदुभ्ञिसरिसावोयं ।
दुव्वारिणगणरवगुरवग्गिरिणामिलियसद्दं ॥ ५२ ॥
गन्वहरिपाडीहन्तुग्गमुत्तीयवरघोघं ।
सविसेसमणिवसीमयन्तसामाजसद्दुव्वं ॥ ५३ ॥
विहायमुद्दैपदारमीसयमाविमुद्दसिवाई ।
मयवसविलासिणीजणसामिन्नतहमुदुरं ॥ ५४ ॥
मुचन्तकरम्भविममारचारमुरयमुरविवोयं ।
पाससीदगुद्धुपीदवग्गहम्मुदुमवरं ॥ ५५ ॥
मयणसमरहपोमयवहीहामिजमयणरमाई ।
वहावाणपमिराई वरावत्तवं मवमिरामं ॥ ५६ ।

पत्ता य समन्तरो मओ महामहूसवो । वूसिदे य देवीपुत्तजम्मपुरपाणम्मि महामओ सह राइणा रायलोगे भमिलसमपपत्ता पासम्मिमिलं रायउलं पविसिऊण वम्भो- वेणावि वेमा भयवसविरसी बहुदवम्मोदवम्मं बहुमाणपुलिय- मणो वगुं वेव विणासो । विमिलं च वेलं । वहो से पहुणा बा बाइणापाथो वेव भमारिसो मओहरि वेतामुवम्मा ति ।

७८ भयामायमपूनं । ७९. भेदपुरवीयां बहुने वामवं भवमीयं बधं मसतीवारीय च वलिमन् । पुष्पवतविवेरयामपू । यथा देशीनाममाला (१-५८) हेमचन्द्र 'पुष्पवतं वनोधरि वतावें' इति । तथा च पाइयलच्छीनाममालायामपि धनपालः 'ईसिद य भमरे बाल तं पुष्पवतं' ति ॥ ८ मतिवेकवाचिन कर्मएणामनामाद्येन । ८१ बहुलाणमिराई ।

वेयइ से अइनिठुरायारसयचरियं जेण तं तहा मम समत्थं सत्तुवग्गं जीए पत्तेण निवारियव्वमासि । चिन्तयन्तो सो निग्गओ नयराओ । पत्तन्तरंमि य अन्नाणदोसेणं समाहिय-परमत्थसत्थेण य कइहो कयाइं [illegible] से [illegible] [illegible] [illegible] [illegible] [illegible] अणसणं [illegible] य देहपीडाए सणियं पुणुत्ता । [illegible] पुणुत्ताए । तओ

[illegible][1] जेण [illegible] ।
घोरं [illegible] पडिवन्नं [illegible] ॥ ५८ ॥

जइ होज्ज इमस्स फलं मह [illegible] [illegible] ।
ता एयस्स वहाए [illegible] होज्ज मे जम्मो ॥ ५९ ॥

न [illegible] [illegible] [illegible] सो [illegible] [illegible] य [illegible] ।
किं तस्स [illegible] [illegible] ॥ ६० ॥

मए य [illegible] ताव मम [illegible] [illegible] [illegible] त्ति ।
[illegible] त्ति [illegible] सो [illegible] ॥ ६१ ॥

इय [illegible] नियाणं [illegible] तत्थ [illegible] ।
मह [illegible] [illegible] [illegible] ॥ ६२ ॥

[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] य [illegible] [illegible] य [illegible] [illegible] [illegible] देव [illegible] [illegible], [illegible] य [illegible] [illegible] त्ति । [illegible] [illegible] त्ति [illegible] । [illegible] से [illegible] [illegible] [illegible][2] ।

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१. [illegible] । ८१. [illegible] । ८४ [illegible] ।

अहं सव्वहासमग्गओ अहं पि ओहसिओ त्ति, तेण मे पहाणा विसेसं नाऊण निवरिदूओ[88] तहा महोवसिमग्गिव अर्चना-वसेण मायमस्स विज्ज मं अणीसेइ त्ति । तं सुणे तु सो राया किं मे एयमवयवस्स अणीसीयइ । तहा अन्नहान्नं दुक्खयानं अपरिहूयाणं च सयाणं अकम्मेण विविहाइयाणं वा अविवारवा न सा माविणो मायमापीइ त्ति विसेसओ इम सहुविमाणं परमेसवायारमिरयाणं तवस्सीणं त्ति । अहवा अपरिचत्तहारमेत्तस्स मे एयहमेत्त कम्मम त्ति । ता अहं मे आयमीर्णं चेव परिहरमेतेणं आहारेणं त्ति । अहिर्य आयमीप्पिर्य महोवयासयर्व ॥ एयम्मि य परिचत्तमिवववाओ अमुए अणाणसिवमओ तवरिवजीमोइहो विट्ठो तम्म ताक्मोर्हि । भणिर्य च मेहिं । भयवं अइपरिक्तोलसेहो अंतविवकुसुमविवेसओ वयारो अभिवयमवि । ता किं इत्थंर्ष त्ति ते च संजयं कार-णं ति । अभिसम्मत्तसमेण भणिर्य च संजयं ति । तम-सेहिं भणियं । अहं च संजयं किं च पविट्ठो तस्स राइम्मे गुणसेणस्स येह । अभिरूवमतवसेण भणिर्य पविट्ठो । तावसेहिं भणिर्य वा अहं ते च पेजयं ति । तेण भणिर्य । पाडमासवखे चेव मे यो राया अवनरइवेरिओ अवनपरिओ अहं तेण । तुब्भि मए कुण न वारियो, अवस्सओ ते इयाणि वेरात्तुमओ । विवीओ विव अभिवयस्स जाव विव्वजविवीयस्स न ते वेरातुमओ अवेइ। तेओवयाणइहेलु मे उवविविवविराणं

८८. विइयिवकुसुः । तथा च देशीनाममालायां (४ ५६) देसीय. विसयी इम्मे । ८६ उववेमिय ।

पञ्चालियविडियं चेव तेहिं तेहिं नाणापयारेहिं चेव विज मे वीडियइ त्ति । अओ य तेण निव्विण्णेण भव अन्नाइक्कं सस्स चेव समागिओ वमोयओ । तओ अहं अग्गिसम्म तवस्सी अणुस्सरिओ चेव मुणिवरगिरियरीसरडिगमओ वडु चेव निग्गओ त्ति । तओ तावसेहिं भणियं । भयवं य एवं नरीसिनमणवओ महिन्दपुणओ संपावियइ । अणय जिस्सिन-वम्भिणो हि मुणिणा हवन्ति । कि च न पेत्तावियइ । अजि जाणिओ अनयवर्णं ति । अणिमय सिवेहणं तेहिं अणुणिय-ओहिं कुमरावो । तहा; य तस्स अणिससमुप्पलरस दुणिय गुणसेण संबन्धं ति वाराणं वंठुणं ति । तओ समागओ गुणि-वमागमओ अग्गिसम्मतवस्सीणं कुमराई, संयुक्तो य तेण अभि-वम्मेण बहुमुहवेदेणवारेणं । तओ तेण भणियं । वच्छ, अहमिवासि पि ते य संमयं पायणं ति । अहो से अवाति समणायरणं राइणो गुणसेणस्स । अग्गिसम्मतवस्सेण भणियं । जम्मं यमाइणो चेव राइणो हवन्ति । को वा तस्स दोसो । मम चेयमरीयमाहासोवभुत्त एस दोसो जेण तस्स वि येहं परिष्ठामासि त्ति पीयणो य मम संबन्धं अणयमीयप चेव सयलसरीरम्मीयभूओ दुहसमेओ ति सज्जे । अओ निब्बेंइं अयवाणं ण्यीम अओ मागयमहा अणलंकओ त्ति । कुलवइणा भणियं । वच्छ, जइ धीयणो आहारो तओ इयाणिं अवरो आयवइ । सच्चवइणा तु तवस्सिणो हवन्ति । किं तु तुमए पविन्दृतत्त उवरि कोवो न कायव्वो । तओ

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४७ अणुदूमि । ८ हिनमानः ।

सव्वो पुव्वकयाणं कम्माणं पावए फलविवागं ।
अवराहेसु गुणेसु य निमित्तमेत्तं परो होइ ॥ ११ ॥

एवमणुसासिऊणं पडियारगे तावसे विसज्जिय गओ कुलवइं ॥

इओ य राइणो गुणसेणस्स तहा अपारणयमासोववासमुह कमले पीडिए अइक्कन्ताए पारणगवेलाए सुमरियं जहा पारणगदिवसो उ अज्ज तस्स महातवस्सिस्स । अहो मे अहन्नया, न संपाडियं चेव महातवस्सिस्स पारणगं ति तम्मि । पुच्छिओ य तेण आसन्नवित्तिओ परियणो । किं सो महाणुभावो तावसो अज्ज इहागओ न व त्ति । तओ तेण निउणं गवेसिऊण निवेइयं । देव समागओ आसि किं तु देवीपुत्तजम्मब्भुदयाहियसिए अइपमत्ते परियणे न केणइ उवचरिओ त्ति; तओ लहुं चेव निग्गओ । राइणा भणियं । अहो मे पावपरिणई तस्स महातवस्सिस्स पारणगविग्घकारएणं देवीपुत्तजम्मब्भुदयं ति आयवं चेव समप्पेमि अप्पणा य मणदुक्खयं गेहसु अणुहारा पडामि । न य समावडोसदूसिओ अहं उवलक्खियमिणं ति से करेमि सुद्ध मणसाइयं । ता गच्छ, भो सोमदेवपुरोहिय ममाभिवायवरिय जणाया चेव गवेसिऊण तस्स महातवस्सिस्स वुत्तन्तं "किं तेण ववसियं" ति लहुं निवेएहि, जाणाइ जिय मे हिययं । एवं च भणमाणो सोमदेवपुरोहिओ गओ तवोवणं । दिट्ठो तेण बहुतवस्सिजणपरिवारिओ गिरिनईतडसमासन्नसिद्धसमवणओ दीहरसुमाइच्चमण्डलाभिमुहो अणसियसायरक्वायगवायणबद्धो" अभिम-

४१. दीपगुहारविन्दमलरोपविष्ट: अनशनकालव्यवसायावरुह: ।

समाणत्ताओ ति । समस्सिओ विवाओभयसहिओ सोमदेवेणं । भिणं चिय आसीवसुवयं साययं ति भणिऊण 'सव्वविसणु' ति आदिट्ठो । वत्तिट्ठो सोमदेवपुरोहिओ । भणियं च णेणं । जयं, अइसीलपीओहो अविक्कमइ, ता किमेयं ति । अग्गिसम्मतावसेण भणियं । विविहाणं जओ कम्मसाइपवित्तीणं जाई चेव निवायं वरसीयं ति । सोमदेवेण भणियं । एवं एयं, विविहा चेव तवस्सिणो हवन्ति; किं तु कम्मवाइरिक्कयुवण्णणविमोक्खियणकज्जुप्पवयणमत्तु न हुव कम्मसमोवणाए व्ववहारोसे ति । न य ईइसा पुण कोवा से तुमए ति अतिवाणं दुक्खिणराणयाणं अविवेयसवुत्तिणाणं समत्तअभिगुणज्जाणं[11] संसारमसीचेयणं भारसमेत्तं ति न देमि ति । अग्गिसम्मतावसेण भणियं । तामेयं न दूसिओ पुण कोव मोत्तूण महिलापुरओ ति । सोमदेवेण भणियं । भयवं किं वयं महिलापुरओ ति । समणो मु सो राया पुणियइ ति । अग्गिसम्मतावसेण भणियं जो जओ समणपरो, जो सिविविय निवसयाए ति तवस्सियणं वसन्ती[12] वावाएइ[13] ति । सोमदेवेण विभिणं । पीइमिओ सु पुणो तावसो । जहा य रीइरपुणराइयणलोवविड्ढ़ अविक्कमइ, तहा मरिल्लविसेसणं वेयणेण परिवडमाणाणं जणे । दुक्खियणो य एसो तत्तो-सणं ताविसपीवाण पेच्छइ । ता असओ चेव अवजीवे दुक्खं समत्तो निविसुति ति । समत्तिऊण य निवसओ सोमदेवो । दुक्खिओ य सेसं कुलकुलसायरणसवलो[14] अग्गिसेवणओ गिरिवइं वसोवणओ[15] ताओ । जयं, किं पवियं अग्गि-

१ अस्सुयममिसुयाणयमवाणं । ११ अवस इयाइपिवनिलयम् । १२ आवयइ । १३ इयइसुमणहासनायता । १४ समागयइ ।

समयणासणेण । तेण वि य णाइमकमरिसणब्भासणवेणं सविणयमाढत्तियं तवचुरणं । गओ सोमदेवो निवेइयं च तेणं महोवयरं राइणो । तओ राया अहिणवाणयणिओ विणय मासमिलाई अह समागओ समयसोहरणाइणसीसविवरिवारिणा णाइणी चेव अणिसम्मवरपरयणमिमियं पवट्टो तवोवणं । येसत्तो रायहंसो व्व कलमदंसिणमारिणो तवोवणमत्तं विनिव्वं गिरिवरकुहरं ॥

एत्यन्तरम्मि य मुणिवसारिंग्गामबेत्तं वसुंधरापरङ्गमं राइणो भगवन्तमभिसम्मापस्सल विवेइयं मुणिकुमारएणं । तओ अणिसम्ममाणसेण पेइयकम्मपरिकम्मसरीरेणं महाविओ कुमारई, पट्ठिऊण महोदियमुहत्तारं सिहर भणिओ । भो भो न मोमि वयस्स अवाराणयोणि नरिन्दाहमस्स सुरमणकोहरं । तं वं किंचि भणिय नाहिरओ चेव विसज्जेहि एयं । कुलवहुणा विन्निवं । जयइरिणो तु मओ कस्मरहिं । तओ सुयं चेव तात वच्छमाणमाणवुलियपविणास नरिन्दइयम्म वविहरिई नि तत्ता णाहिणसम्सुई येयं भूमि कुमारई । दिट्ठो य तेण परीसिय नरेहि मसीयातो राया । वन्दिओ य सविणयं ससरियोणं राइणा अहिणन्दिओ य आसीसाए कुलवइणा भणिओ य तेण । महाराय एहि, इमाए पण्णसालियाए उवविसह । राइणा भणियं जं भयवं आणवेइ । गया पण्णसालियं ।

१९. अभिणवोवमाणसवणवेभित्तं प्रत्यन्तरे प्रतीति प्रतिविम्वर्दः ।
२१ उववणम्म ।

इयपिङ्गे विम्हयविकसियच्छि कुमारवे गुरुयरं गुणओ सि कयवीर. देव सरीरिमो राया। तओ कुलवइणा भणियं। महाराय कीस इयाणिं सकलसारीरवलेणमणुचियमेरदमेत्तं भूमि भाया पमत्तमणुचिट्ठियं।[17] राइणा भणियं। भयवं अणुचियकारिणो चेव अम्हे। अहवा मण्णासिमायं[18] पुरिसाइमार्णं इमं चेवा-णियं तं महातवस्सिजणस्स पमायओ पायसेण असमत्त-रायकरणं ति। ता किं एएण अविच्छिण्णपरियणसमाणेण निवडीकएण[19]। भयवं कहिं पुण सो महाणुभावो अग्गि-सम्मतावसो। पावामि तं सोहेमि[20] तस्स दंसणेण पावक-म्मभारियं अप्पाणं ति। कुलवइणा भणियं। महाराय, मा एवमेत्तं संतप्पसु ति। न एत्थ तुह किंचि पुण्णसम्मत्तं कयं ति। किं तु अम्हं[21] चेवायं तवस्सिजणस्स सं परिभवाण-मसमत्तनिमित्तं देहपरिच्चायणं ति। राइणा भणियं। भयवं, किं बहुणा भणिएण पेच्छामि ताव तं महाणुभावं। कुलवइणा भणियं महाराय अवस्सं पासिसि तत्थ तस्स दंसणेण। इत्थया गओ[22] नु ता ता किं मे नरिंदेण[illegible]। एवं कुणं करीहि पुणो अरिहि पेच्छेयमु ति। तओ सो भयवं आगमेह पुणो खामेयव्वामि ति भणिऊण सपरियणमणुगओ उट्ठिओ राया। गमिऊण कुमारे एगहो वयरिं॥

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१७ अणुचिय। १८ मारवाणी। १९. पमायसेण निवडीए सैवरं। १ अवसिया[illegible] निरुक्खेणेण। एते 'निव्वडियं' इति हैमस्य (८-४-१११) आर्यवाचि। २० सोभयामि। २१ एमः अस्मिन्नवं। २२ [illegible]।

तओ कोऊहल्लेण सयणुरागेण य बालभावाणुरूवेण अणुगच्छिऊण देवभूमिभागं गिरिदुमो मे अभिरामयामिण्णाग त्ति । तओ राइणा चिन्तियं । किमिह उचियमयं; जइ वी कुलवई बालभावे पविसइ । ता न जुत्तं ममेह अवोरं ति चिन्तिऊण मे महाणुभावस्स तस्स तवोवणे त्ति अवरं मुणिणं ति । एवं चिन्तयन्तो राया समणुगओ । पुच्छिया तेणं मंगलपालीया कण्णा कमलाय निग्गहियिलासनन्दियारो धीगुम्मइ त्ति तेहिं च दिण्णं तवस्सिपरिवारतवेण वाणग्गामाहम्मदिरेहिं निवेसं । महाराय कत्थु चेव परिगुम्मइ त्ति । तओ राइणा सम्मागना परिवना पयइ कडं कई त्ति । तओ दिट्ठरविम्बं अणुया चाउरत भिक्खाओ राया । अमरतरवाणगुरुहिं य तत्तो आसमपयम्ब पत्तेण निग्गहिएहिं ; तओ रमणिज्जविहिणदेवजिणइं सिविरज्जयमाणं गाहिसयजुग्गइयारायणमं चउक्किवसगाए आसाइयाएहिं महाभिरूवेण पविट्ठो अवरं [10] तत्थ वि य नाणाविहिमिय सन्नयमाणं रमणिमणसाइयमट्ठोवयारं सयाअमरई आय वावारं ॥ [8]

तत्थ य मीए चेव दिट्ठो आगओ आसमजणविइरीए सहालंकिर्य विइण्णो सोमयजाणरीपुरा अंगुलमइयाओ धीरि

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१ ४ वहि यो पुणरवि आयणे सम्मेड । १ ५ तवस्सिभणुहणे अंगसम्पत्तोवमरीरा । १ ६ आवयं समुदा । देवोवर्ष भाव । १ दिव्वाभरणकेवणमोदेतसुभवरवरणमरणं भणिमयाल इसवेवणिम्हे मन्धिमूला अहिययं भयाए । १ ८ तवस्सि च रम्पविसेसियडमाणं अहिवासविसेसाइयाए पविसेसं मम ओवयम् ।

[illegible] पिव [illegible] इव [illegible] पिव [illegible] सि। [illegible] च [illegible] । [illegible] पिव [illegible] पिव [illegible] पिव [illegible] पिव [illegible] पिव [illegible] पिव [illegible] पिव [illegible] पिव [illegible] कि [illegible] पिव [illegible]'''। [illegible]

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१ ८. [illegible] च [illegible] इव [illegible] इव [illegible] इव [illegible] इति । ११ [illegible] । १११ [illegible] इव [illegible] इव [illegible]

हिमगिरिसिहराई पिव समुहयवयाई विमयवराई । तत्थ य चउमुहपुर सुमिणाए महामंडवं ता मंडवं चरणकमणिरओ परिवसइ ॥

इतो य ताइणा गुरुसेवेणं अण्णाइयाणाणं[11] पुच्छियं । केण मे कज्ज इह अप्पेणणमूलं किंचि वत्थु दिट्ठं ति । तओ सयलत्तदियपमेसमवाणिज्जं सयमिरान ताराणं भणियं मउग्गएणं । महाराय दिट्ठं मए अच्छेरयं । ताइणा भणियं । कहारि । किं तं ति । मउग्गएण भणियं । इह समायरणमेहिणीयरे अणोवसमुस्सवे मयणदुरन्तसमसमूसवो आवण्णओमयारवाद वणहिययरहिमाओओ[11] मयरद्धयाओओ विय मयलञ्छणा रयमयाम्मयणो वि पियाराहिओ विविहकिसुमुमयणा वि कलपिसिहिरिओ वीसत्थसमगमज्झो वि मयरद्धयावयारी मुणिसत्ता विय सयलं वम्मा दिट्ठा मए तव्वावयवपारिहरण सयामेयवस्स वत्थु । अच्छिमेयरस कुला परिवहणमणाविओ जिणदेवो णाम कयरिवो त्ति । तओ ताइणा भणियं । कत्त तुमं कयउण्णा

[illegible] विनिर्गमनतुलविन्दु इव [illegible] [illegible] [illegible] इव [illegible] [illegible] [illegible] ([illegible]) इव [illegible] [illegible] इव [illegible] । ११ [illegible] । ११ [illegible] । [illegible] इव [illegible] [illegible] ।

चविसं तए सव्वं जोयणाणं । अहं पि ते भयवन्तं मोत्तूण मन्नयं सुए कमिस्सामि त्ति ॥ अइक्कन्ताए रयणीए कयकम्पोसमिचिन्धे राया गओ समुज्जाणं । दिट्ठो य तेण नवोसमपरिणिरिओ पंजुन्नसारपमारि व्व तारयाणविसुद्धे विमलसेलपरिवेओ । तओ परितुट्ठमिगपुरत्थ भावन्नयसमसमतिसमपवेणं भाविविरियसमुमपवेणं सरियमं पमसिओ अनेण दिट्ठो य पे गुरुणा वि ससिरमायसाणेयपुराविजओ पासमविमोन्नमसमीवपुण्णे समसमओ त्ति । तओ पहासविषमसमयमाणे सिरिसिमसमुपमायसमुपमाविजयमुण्णे तेलपमुण्णो पविरय गवतिओ गुरुसमीवे । विण्णिओ य तत्व समपरिमिरि । चविरं य तेण । भयवं किं ते सयमसंपुण्ण समोहरसमिणि ईइसं विम्भेवमार्य तेण इओ वओ समसमसियरलमरिपमसमिमपिसमसिमसियमविसयमारि पवसमिर संनिम इमं ईइसं इसम्भेममविरियमं पवमिकेसं चरिवओ त्ति त्ति तिरसमोवेण समिर्य महाराय संसारंमि वि विम्भेम मार्य कुमरिप । मनु सुमयमेम विम्भेमकारणं । सुण ॥

भावविमिरमणपसमपिसु रिणवमवाय वीसार्यं ।
समसमयसमसमए मोत्तूण विसनि विवि पुरं ॥ ११ ॥

किं भमि भसतओ न मिरिमो ममुओ सुरो य संसारे ।
जो पोइ समय समसयमपाइ य इसिप परार्य ॥ १२ ॥

तेहिं परिवाय य सर्व होइ सं हरिममवार्य य ।
सुसयपरिमाय सर्व पोहिं विसुमसायारं ॥ १३ ॥

११४ हरिमममपमाणिय सुरसपरिमणं पर भवे विसुममार्य ।

मा पेसि सवायं तविऊण वि हु दुल्लभमेयमप्पियं ।
जा न करेइ मणु सुहं लद्धो को तीए पडिबन्धो ॥ १५ ॥
केण ममेत्तुरत्तो कहिं इओ तह जुवा वि गन्तव्वं ।
जो सुविणं पि किलेइ एत्थ सो को य निरिक्खो ॥ १६ ॥

अन्नं च । एवं महाराय महामयुगरजलगयं रयणमिव चिन्तामणिसरिसं दुलहं माणुसत्तं । तहा नरयतिरियाइविकुल मणयजम्मुत्थाणं जीवियं कुमिणसुयअमीनयगमाणमन्नमविहा य अममजोग्गा सरयजलहरसमभिनीकडनयणवन्नविगरुयाकम य सिरी अकयसुकयकरवाणं य दारणा निरियमरणसु विरसो ति । अवि य

अयरापरसमरिथं पिम्मेमयदुक्खजलमरणसारिम् ।
नडरेण्हयमसमाणे संसारे को थिई कुणइ ॥ १७ ॥
जइ सासयंमि मये तस्सागए य परमसुयिमयिए ।
लागणाइगे सुपुरिसाण मणा नहिं कुणो ॥ १८ ॥

अन्नं च, महाराय संसारो येव मे निव्वेयकारणं । तहवि एवं निमित्तमेत्तमेयं संभायं ति । सुण ।

अत्थि इहेव जम्बुद्दीवे भारहे नाम जणवए तत्थ नयरं पुरं नाम नयरं । तन्निवासी अहं तत्थेव चिट्ठामि । मित्तो य मे बीयहिययभूओ सामसुराइयुत्तो विरावस् नाम । सा य अवरि भावपुत्रीणिवेहा[117] निविकिमसुपसुत्त अन्नुणा य मम समत्तमर पढमसुरमीना । तओ अहं तम्भिरावाणव-

115. मणन्नेरसति । 116 मयोडमवमाने । 117 भवेदतीपिनोइ । नर्जे बवट ।

पडिवन्नवयो सिंहपुरि, जाव अगणा महल्लसत्थविरहेणं चिरयालाओ वयागमणनिमित्तं चत्तारि साहुणो सिंघ य गणाओ वाहुट्ठे महामहल्लाए गिरिगुहाए । सिंह य से अइपिय सि करिय निम्मलसुरिसेहिं । पत्ता अहं सिन्नमेव ते पत्तियं । सिंह य तत्थ भयवन्ते सज्झायवावारस पडिमा महुम्मनरहस्स । पडिवन्निओ भयवन्तेहिं अप्पमाएण । पुच्छिया मए महाविहारं । महुतासिओ भयवन्तेहिं । तओ ते दुवो कीरि केवलं महुआसिण पडिमो मन्नं । ते य भयवन्तो समत्तवासेण मासोववासेणं ठविय त्ति । अम्हाणं तव सम्मत्तं ॥

अणुभाससमुप्पन्न य मए इमं वेरग्गभावस्स ते अइक्कन्ता चत्तारि मासा । परिसमत्तीए जाव मए विन्नत्ता । गई तु ते अप्पणो पडिवन्नन्ति । तओ मए अणुजाणावेसाए सव्वीए विणाओ भयवन्तसवणनिमित्तं गमणाओ । तओ य मेहे भूमिभागं, जाव पत्तिया अणुणं, अविरं गव्भाउयमिरिमा वाइओ सुरहिमारुओ रम्मेहिं महुयर सिक्खरिओ कलकलाओ । तओ अहं अम्मोइयसम्मत्तिओ सुमिणं पडिओ जाव थेवमिवि नम्मयासिरिपुरसमीवे अणवरय वाइए, तमीवियं आयेणु अणु गम्मोरय इमा उच्छिन्ना सिंहसिया देवयावया सुयन्ति " भयवन्ते साहुणो । अरे मे तुम्हं मायरम्मं तन्निम रागयाओ, एयामि

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११८ सर्वमविसिसियं । ११९ अम्मविसमजरुयो । १२ सुमणसि ।

कम्मसेसं तिण्हा भवसमुद्दा पत्थिया सासयसिवसुहम्मि त्ति। तओ मए चिन्तियं। आसि पुव्वं तुम्हेपासे केवलं सुहं माइ जरामरणाकुलस्स ॥ पेच्छामि ताव मए केवलनाणओ पियमं पवयणसीलसमणोवहिया पिण्डिवाइसमणसमा पत्तपविस-णाया केवलसिरीसमल्लासियसरीरा मुणिमग्गा पिव गुणाणं भवण्णो साहुणो त्ति। तओ मए चिन्तियं। न जत्थ सीहो संपुण्णमेव एएसिं केवलनाणं ति। तओ आणंदवाहजलभरिय लोयणेणं रोमञ्चुग्गएणं विसप्पमाणपुलयकोसेणं वरविमिसि पणयपुलयणेणं महाविरं अच्चन्तभोइयं भावचिन्तणीयं आणन्दजलमग्गसत्तेण वन्दिया मए, वन्दिऊण य उवविट्ठो ते-सिं पुरओ। तत्थ केवलिणा भणिया। भगवं पुच्छिउं इच्छ भिउं देवाणुप्पिया। तओ मए चिन्तियं। किं पुणो अहयं भयवन्तो पुच्छामि। जाव आयरिओ दिव्वनाणपूया चिरंमि मे विहारसु। तओ मए चिन्तियं जइ कहिं पुण मि विसा मिहाविसु पम्हाओ। होउ एवं पुच्छामि त्ति चिन्तिऊण पुच्छिओ मए भगवं केवली। भयवं अत्थि इओ कोइ वाओ पमाणमुणगावस्स मे मिच्छत्त। न कहिं सो दवसाओ, किं वा सोयणभवण्णवसमुद्दयाइ किं वा मम मुणिवराणामन्तरसमस्स त्ति सविसेसाणमन्तमिच्छसंपन्नो चिरंमि बोहसयं अइ त्ति केवलिणा भणियं। सुण।

अत्थि इहेव भवपुरे नयरे सव्वइयो नाम बम्भणो

१२१ समायावजीवसमागमजीवमिसवं। । १२२ आयरिओ इत्यनन्तर: चित्ते मे विहायु: ।

इमो [११३] । तस्स महुपिङ्ग नाम पुरोहियपुत्तो [११४] । तीसे पच्चमि पुत्तो जणओ त्ति । सो य अइसुंदरमहुंगासिओ पुव्व पवलरिभिसम्मोहो ओइमिसकुम्भमिपवत्ती पत्तसुल्लमाण मीसो इव धम्मं पाउसमण्णसंतमणुयद् । सव्वन्तीमि य इत्थयरजणरहुसुमजुयिचारिणो ते कुसुमसारपरिवत्त वेरि-पत्त सिरिसिव्वाभिहाण वल्लवलज्जइ पत्ती [११५] जणि त्ति । तप्पमाणओ य ते सामीवेमणस्समीवसंथावे पिवसीम मोहणं जाइ । तओ मम एवं सोहणं संसारविमेयत्थं तओ-मोरियजोण य तस्स परिवोसम्बमिमिणं वेरिया गसीइण मसोहप्पमिं पिवपुरिसा भणिया य तं मणुं सोमपमिम पिवसणमोयणं पिविवेण इहेणागच्छ त्ति । तओ तया ते पुरिसा सिणं य संपत्तिणं समं पासमणोदी, जाणय य तं पेच्छिऊं । पिओ य सो मम पिउपासम्मीसम्मुहो बीसाविसमसंखायवसधिओ वड्ढीभसतो पसमसवडीसीहा-पयाओ णयरविहारिमसमालंबणवओ मच्छसमं परीसमाणो [११६] णायपुत्तो चेव पुच्छइ त्ति । तओ य मे तं वाहिणं पुण मम्मओ वढिओ । मिसियं य मए । तओ एसओ पेसलवाणो । एवंविहावसाणामि एस कीयत्तं वेसमिविविवयाई । एवमवि य तस्स मम सरीरं मह तेण ते पुरिसा । पिवहूया वेरी तेण एस को पुरिसो त्ति । तओ सो तं मूल सवलोवरी-

एक्कूमे पाइमकमीयकोयम्मे कमीयमयाकियाम्मे[128] सिंपि सत्तीयं अम्पियकमीयं' मयण्णयं पाविकम्ममतसि- समासओ[129] । तओ मए पुच्छिओ केवली । भयवं किमेयं ति । तेण भणियं । दुरन्तपुण्णमकम्मासमो एयओ त्ति । मए भणियं । भयवं किमेस से वण्णहियाण्ण[130] । भयवया भणियं । न विसेसओ किं तु सामन्नओ त्ति । ईइसो चेव एस संसार‌सहावो त्ति, कम्मन्तरमकम्मणा मायण्ण कम्मयोगाओ वि कीव कार्य अणुवयत् त्ति । तओ मए भणियं । भयवं कम्म कम्मस्स एस विवागो । भयवया भणियं । पाइमवया- वत्तविपत्त[131] । मए भणियं । भयवं को वि पावेण[132] मागो । कओ त्ति । भयवया भणियं । सुण ।

अत्थ वेयावन्नारम्मे पयवे भवन्नमहूसवे विमाणासु विविधवीसासु भवरचरणासु[133] दसमाकमप्पपरियण्ण बहुकम- पवंसमिरी कम्मणाईयमसुहकम्मेण विहु समासकारिणी नाम सोहगचरणारि त्ति । सुण य कयायरोमेणं आइकुमरणभिमुहं कई भीयवकी कमहाय भवरीए समासणं परिव्वयइ[134] त्ति कमलिया पायसोहया । पहाणा त्ति करिय एयवर्ं कम- णियम संसमियमप्पमाससो वेयाविओ पावयं कमाहिओ । एत्थ

१२८ पाइएं सम्मणाविद्धमः । १२९. अमयवहमीयं । १३० अभरक्किमुमारम्भः । १३१. मसमिजम्मादि । १३२ यातिमरयाम वसिंवस्स । १३३ अवि य कमेण । १३४ अमरचरणीसु संमीकमगणेसु । १३५ एवं वीयवयीरी अस्मार्क पर्वतैः समाकमेण पीडयति ।

ण्णंति महयामलजीवियमवचिय वई समप्पइयं[११४]। तओ य मयणमहूसवे समागएसु नायरिएसु समाढत्तो। एत्थं य तक्कालोचियमणवज्जो मरिऊण एस उववन्नो त्ति।

तओ मए चिंतियं। अहो अणुरूवं निव्वाणं महापुरिसाणं, किंतु संभवणासाय। ता पुच्छामि भयवन्तं किंसमयणसायमेयं विण्णाणं, किं च एस महिन्दो कम्मरिओ वा सिद्धिगामी अभिनिद्दिगामी एतावतीओ वा न व त्ति चिन्तिऊण पुच्छियं मए। तओ भयवया भणियं। सुण तेणमण्णत्थेणं विण्णाणं[११५]।

इमा सुरमणसाले एत्थ बहुद्वयं चाविऊण अणाहे समारूय इमस्स अवरित्तस्स मेहरहूणाए बोडवासिमाभिहाणाए रायवरिण गम्मीमि रायसुयाए उववन्निसे त्ति। तओ य विणाओ पणाओ इमस्स अवरित्तस्स वत्तणाओ निक्केवलवणिवणसीररिवि परमाणुपरमसीसेहणसीरो वीरिवच्चमणं विद्धिऊण सओ पणाओ अवरित्तसंपत्तसमं चेव माहुरिवमसित्तम अच्छ कम्म अवहिरणाभिहाणाए भारियाए कुच्छिसि मणुसत्ताए उववन्निहि त्ति। तओ य विच्छणे समाओ कुमारत्तणा पव्वइऊणं अजीवणवतिपणमाणे सीवे अवरं मणुसत्ताए वीरिविऊण वीराहिंतियासुमसरीरो देवे पणोवूम वीये चेव अच्छ अवहीरियाए कुच्छिसि इत्थियाए उववज्जिहि त्ति। तओ विविधावोच्छे चेव पउमवयणाणएयो सुणाहओ[११६] मरिऊण

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११८ समणगुणसंपन्नः। ११९ मुच्च कर्मणे तेन तेन प्रकारेण धीराणाम्। पिशाचं यन्मम्। ११२ मुद्धम्भाः विमल॰।

ममोहिदस्स चेव सिरवाओए दविणाभिलासाए कुक्खिसि मज्झेन गयाए उववण्णिहि त्ति । तओ विणिस्साओ समाओ कलाणमन इयाहे सम्मत्तपरिवूओ चेव खाई गंधुमारे परिणामिअस पपले मणरथाहे किमायुम कारीकयसरीरो [119] पज्जत्तमुणागिअस दीवे चेव गिरहासीए कुक्खिसि दुहियसाए उववज्जिहि त्ति । समुप्पन्ना य तीससण्णी भविस्सइ त्ति । तओ पुव्वेण भवरे रायमग्गे मणकसी विवरिएन मणहरिसम ध्याइया समाणी इमस्स चेव मणहिदस्स धणजणियाभिलासाए मारियाए कुक्खिसि दुहियत्ताए उववज्जिहि त्ति । अथा समाणी पच्चेव पीयमोहणा । हिदा य मणहिदेन मणाभिलासाभिलासस्स मज्जणदारियाभिभूयस्स । दुहिया वयणाभिप्पाइया अचवसया होऊण पज्जुसमए चेव महापीडाभिभूया खाई सञ्ज सञ्जन- सीए चेव पुत्तस्स उववज्जिहि त्ति । उववण्णो य सो माणसाई चेव पण्णारभिसगाणीरोसि [120] वोहमाणे मणहिसपसुम पिचम गयामेन रिउत्ता ति विधिहस्स सिरोहराभिमद्दणयामिस अमरणे दुहमि पीडियम्मियदि । एवमपरसासमोवं विराणं । मज्झिमो य एसो सिद्धिमणी य केवलमईसणाओ त्ति ॥

तओ मए भणियं । भयवं कहिं पुणो सो अकमरायाव ण्णो उववज्जिहिइ त्ति कया वा बीयधारणी मुणिधारणी य भविस्सइ । भयवया भणियं । सुण ।

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११९. मलीकृतशरीरः । 'भरं' इति भारस्य विशदः । १२० पीवरशीर्षं पैशुनिकेतः । १२१ पराणारस्य नाम विमानस्य मध्ये तीरे ऊर्ध्वस्थः ।

अकालपडिवन्नतवचरणस्स पारणगेसु उवयरिस्सामि त्ति । ताओ तम्मि चेव दिणे आवन्नतिवज्जरसमीवे सासयसुहकप्पपायवे-सरीरं समणं पडिवज्ज । तओ भयवत्समासयओ अग्गिसम्मे समुट्ठिएसु मयमयरेसु दूरेण पच्चागच्छन्तु कालेण भय-वन्तं अमरहत्वं समासेवियन्नाइसवसमस्सिवसीये सविस्सय समणं संरुद्धलेस्सो मुणि भणिस्सइ त्ति ।

तओ अणेगं लोगव वाओ सीसे, निवत्ता मयवागामो मई । तओ अणुचरिय समणीसमन्[१४३] भयवन्तं अग्गिसम्मं पणमियं मिच्छत्तो गुणसीलाभणेयत्त पणयओ गुणसेणा-महरायस्स समीवे । ता एवं मे भिच्छोवयरणं ति ॥

गुणसेणेण भणियं । भयवं भवओ वि कोहणं निम्मे-त्तसमत्थं । जं पुण इमं पडिवज्जामि । जहा ।

पए लोयम्मि समे सासोवाए य परमसुरिसमणिए ।
मज्झत्थभाव सुरुसियाण कओ कहिं कलो ॥ ९९ ॥ त्ति

अह किं पुण तं कारणं भणं; जो वा तस्स तामग्गो वयणो त्ति ॥

विजयसेणेण भणियं । महाराय कारणं भामं भाव कय पणिओ महुमिच्छममरणपयरुभिप्पसुहा समयसागरपरोव्वसे-परिरक्खिय निवमणागरियम्मसुहमाइयो कायामिणीयमुयं कयं चिट्ठन्ति[१४४] तं पुण भयवन्तमयणमायोगिं सवोसणमायोग्गं

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१४२ पज्जोयविमिति देविदेसु पयपडिबन्धं पत्तमयं परि-वत्तिसयं । १४३ समणीसमणोसुमणुसमन । १४४ कायमिणं दीप चेव पत्तोहो मणुसंविसिणयणसारीपुओ तीर्थ कर्ण कर्व विहाणं ।

सुहुमा आसपोग्गले बहु वेयणं निज्जरेइ त्ति । पुव्विंपि य इमस्स कम्मस्स अणुभवणकालेण तहा वेयणोदएण[14] अइवि एगो समयोवसमेसमोहिं मोत्तूण वेयणाओ अणियाओ इच्चेव ठिई वि य णं वेयमेवे अणिए, तहा अणुपयोसिय-रियसमयपरिणामसयरिसणाभणणाणमणियसमयभावो मोहणीयकम्मविणिव्विंसओ अणणाणुबंधो कम्माणी हवइ । भणियं च ।

णत्थि त्ति सुहुमेओ कम्मरयणसंपगुणपवि तत्त[15]।
बीयस्स कम्मसमियो अणाणयोवसमीयमाणो ॥ १ ॥

तं च पढमे समए जमि एगो जीवे जे तं निज्जरइ, जमि एगो जीवे जे णो निज्जरइ । तत्थ णं जे से निज्जरइ, से अणुपुव्वसमयेणं निज्जरइ । तओ तंमि निज्जरे समाणे अणिय-ट्ठियमीणं कम्मस्स उवसमोसीसं निज्जुज्जमाणस्स निज्ज-रणीयं संपरयायस्स मोयाणगमयणं निण्णमणियसमयस्स य अणुभागबंधं अणाइंमि संसारंमि अणणुबंधं पयरसमाय मोहणीयकम्माणुबंधोदयसमत्तणसमुत्थं पयसमीयवीसेणाणु-माइहिं हुताणयत्थिमयणं वयणं बज्झए,[16] एकाइसमयाणं य हुवे वसहि तं तहा । महुमाणं य सुहमाणं य । तओ तंमि पढमे समए ते जीवे अणुपयम्मसमयसुहे भायणे निजमयणाये समये संविभे निम्मिणे अणुभागे निययं नयइ आसिवइ । भणियं च ।

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१४ वर्णनपूर्णम् । 'पोम' इति पैक्षो पाठविशेषः । १५- कर्मरत्नसम्पूरणमिति ह । १६ आम्नोति ।

चोर्य[153] वा अट्टमरोयं वा मरणाणाओयं[154] वा तहा सहस्समसगार्थ वा सहस्सम्मवार्थ वा सयसम्मेयं वा ओमो- मर्ण वा पूयमेयणं वा, तहा वेयाहयं वा तवसंजोगं वा मिच्छसणासणं वा पुत्तजणजणणे[155] वा अणवेयणयं वा, तहा इंदियनिग्गहियवसणं[156] वा अणियविवादयं वा तणाणोयं वा पारियायसणं वा कामभोगविवादविसयं वा तहा देवमणुसमायायकम्मं वा हिरण्णसुवण्णसमायायकम्मं वा [illegible]कम्मं वा [illegible]कम्मं वा [illegible]कम्मं वा, तहा अणे य एवमाइ संसारायाणकरिय- कोमिच्छए तुयरियामसमायचओ चेव बो आयइ ति । तहा इमे एयाहमे वग्गुओ य वविक्कमइ । तं जहा । नट्ठविति- गुणणयं वा अयोतिरिसिगुणणयं वा तिरियतिरिसिगुणणयं वा तहा ओगोवभोगपरिमा[illegible]गुणणयं वा [illegible] देयणाम्मायरिवनयं वा, तहा [illegible] रिसिमणायसपरिग्गोवएसणणायणणमिएगुणणयं वा तहा [illegible] वा तहा रिसिवणरिवस्स रिमावरिमायणा [illegible] भायणहरिसयरिवणायणं वा तहा [illegible] भारवणणणोमहरिमयरगं वा तहा वायायणं [illegible] [illegible] एणायं [illegible] णाए पडीच

१५३ [illegible] [illegible]म् । १५४ [illegible] [illegible]म् । १५५ [illegible] । १५६ [illegible] [illegible] । [illegible] [illegible] ।

आयाणुगामियाए पेज्जाणं दाणं ति, इहकम्मवावित्तिहिसंविभागसिक्खावयं वा । से य एवं कुसलसरिसमहुवे परिक्खगुणव्वयसिक्खावए मग्गओ अपरिचियविपरिणामे णो खलु समायरइ इमे अइयारे । तं जहा । उड्ढदिसिपमाणाइक्कमं वा अहोदिसिपमाणाइक्कमं वा तिरियदिसिपमाणाइक्कमं वा खेत्तवुड्ढिं वा सइअन्तरद्धं वा तहा सचित्ताहारं वा सचित्तपडिबद्धाहारं वा अप्पउलिओसहिभक्खणं[157] वा दुप्पउलिओसहिभक्खणं वा तुच्छोसहिभक्खणं वा तहा इंगालकम्मं वा वणकम्मं वा साडिकम्मं वा भाडिकम्मं वा फोडियकम्मं वा दन्तवाणिज्जं वा केसवाणिज्जं वा रसवाणिज्जं वा विसवाणिज्जं वा जन्तपीलणकम्मं वा निल्लञ्छणकम्मं वा दवग्गिदावणयं वा असईपोसणं वा सरदहतलायसोसणं[158] वा तहा कंदप्पं वा कुक्कुइयं वा मोहरियं वा संजुत्ताहिगरणं वा उवभोगपरिभोगाइरेगं वा तहा मणदुप्पणिहाणं वा वयदुप्पणिहाणं वा कायदुप्पणिहाणं वा सामाइयस्स सइअकरणं वा सामाइयस्स अणवट्ठियस्स करणं वा तहा आणवणप्पओगं वा पेसवणप्पओगं वा सद्दाणुवायं वा रूवाणुवायं वा बहियापोग्गलपक्खेवं[159] वा तहा अप्पडिलेहियदुप्पडिलेहियसेज्जासंथारगं[160] वा अप्पमज्जियदुप्पमज्जियसेज्जासंथारगं वा अप्पडिलेहियदुप्प-

१५७ अपक्वौषधिभक्षणम् । १५८ सरोह्रदतडागशोषणकर्मेम् इत्यादेशः । जलचरमभिप्रायार्थं निवारः । १५९ बहिः पुद्गलप्रक्षेपं । मूर्तद्रव्यस्य बहिःप्रक्षेपणम् । १६० अप्रतिलेखितदुष्प्रतिलेखितशय्यासंस्तारोपभोगं । प्रतिलेखनं निरीक्षणं चोपलक्षितं ।

[illegible]वयं[161] वा [illegible]- [illegible] व [illegible] सव्वं [illegible]- [illegible] व सया अविरयविसिट्ठ[illegible] वा अविरय[illegible] व [illegible] वा [illegible] वा [illegible] वा अन्ने व एवमाइए गुणठाणविसेसपरिणामे पावइ । तओ णं से इमेणाणुक्कमेण कमेण विहरिऊण तीसे अणाइईए परिणामविसेसेण सेसि वा कम्मे [illegible] वा [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] पावइ । तओ एवं चेव [illegible] एवं चेव [illegible] त्ति । भणियं च ।

सम्मत्तंमि उ लद्धे पलियपुहुत्तेण सावओ होज्जा ।
चरणोवसमखयाणं सागरसंखंतरा होंति ॥ ४० ॥
एवं अप्परिवडिए सम्मत्ते देवमणुयजम्मेसु ।
अन्नयरसेढिवज्जं एगभवेणं च सव्वाइं ॥ ४१ ॥

तओ [illegible] सामन्नं [illegible]- [illegible] पावइ । तओ कमेण [illegible] [illegible] पावइ सासयं ठाणं ति ॥

एत्थंतरंमि य [illegible] [illegible] [illegible] धम्मं सुणेऊण । भणियं तओ मए चेव [illegible] [illegible] [illegible] [illegible]-

161 [illegible] । [illegible] । 162 [illegible] । 163 [illegible] । [illegible] ।

परिसंतत्ते सुय ते वयणं ति । ता आइसउ देवो जं मए कायव्वं ति । भयवया भणियं वेव भयवया । ता देहि मे ताव गिहिधम्मसारभूए अणुव्वयाइए गुणवाले । गुरुणा भणियं 'मिच्छ-मेयं तयपारिहार्यं' मच्छसच्चं ति; गिहिधुम्मं दिवाणि से अणुव्वयाणि अणुसासिओ य बहुविहं । तओ भविऊण समसमत्तीए पवरियाओ गुरुं पडिहुओ नयरं । कयसोलस्सोवयारो य खीणपमाए दियहे गुणो वि विसाओ त्ति । वन्दिया य तेण भयवओ । कालेऊणमणुसासिओ य गुरुणा । तओ य अहि तेण पज्जुवासिऊण विहिणा गुरुओ नयरं पविट्ठो त्ति । एवं अणवरयं गुरुयरसम्मतगुणमणुसासियरयमणुपालयरस अईओ मासो परिसओ से धम्मो । कप्पसमत्तीए य गओ भयवं नयरं विहरमाणो विहरियाओ त्ति ॥

तओ अइक्कन्तेसु कइवयदियहेसु राइणो पुण्णसेणस्स आसा जरसंठियस्स अइविपोडण हाहारवाभिरामं अवयरउ भो वि गमणयरं संसारसरूवस्स विय अइदारुणं सीमन्तेपस्स विय समयचारियं, अणत्थविग्गहसारं, देसियं च सं कमल-वसचरियं चउद्दिसिपरिकम्पियं अन्नमन्नगुणवत्तीतावियं एवं जयसिंगमाहियमहुल्ल तुरयकरणारिवडीरमेणसमणविहरय म-ग्णसायणकरणकम्पियसयलेण समुग्गयो विग्गु । आओ वि एवं चेव अणवज्जमाओ त्ति । अहो तु खलु एवं विरसा

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१६४ तावयमा । १६५. कसाणमाओ मरणविवसमे । १६६ दिसं पत्तः । गुणा हाहारवपविभेत परमताराटे इव मणसपवद्ध वहाराणासेवयं, वीसमेणवसेण सयारयविरं पहणसंतिभयवयं।

[illegible] [illegible] है [illegible] के [illegible] [illegible] [illegible] समरिसि[illegible] [illegible] [illegible] [illegible] साओ [illegible] पमनाति । तओ य [illegible] [illegible] [illegible] हिओ[164] [illegible] [illegible] सिरागुणा [illegible] [illegible] [illegible] [illegible] [illegible][165] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] किं पुण [illegible] [illegible] [illegible][166] [illegible][167] वि रिसम [illegible] [illegible] य [illegible] [illegible] [illegible] [illegible] महा[illegible] [illegible][168] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible][169] । तओ [illegible] वि [illegible] [illegible] [illegible]

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१६ [illegible] । १६४ [illegible] । १६५ [illegible] । १७ [illegible] । [illegible] । १ १ [illegible] । १ २. [illegible] । [illegible] । [illegible] (म १६६१) [illegible] । १ ३ [illegible] । [illegible] ।

जाव भयवं विजयसेणायरिओ त्ति चिन्तियन्तस्स हियो चित्ति-ऽतिसई पच्चायावं करितं ।[177]

इओ य सो अग्गिसम्मतावसो अप्पडिकन्तो चेव तओ ठाणाओ कालं काऊण विज्जुकुमारेसु तिपलिओवमट्ठिई[178] देवो जाओ त्ति । दिट्ठो य तेण तहाकोवसो किं मए पुव्वं दाणं वा दिन्नं वा तवं वा तिव्वं तेण मए एसा रिद्धी पत्त त्ति । आभोइओ[179] तेण पुव्वजम्मवुत्तन्तो, कुविओ य उवरिं गुणसेणस्स । निरोहमाहोइऊण आगओ तस्स समीवं । दिट्ठो य तेण पडिमं ठिओ गुणसेणो । तओ य

वड्ढियं निययं वेरं चिन्तियमिणा कोवदुम्मियमणेण ।
निरवराहमणिमित्ता अहमेसो वेरिओ त्ति ॥ ४३ ॥
तीए य एगमासो अणाहारो परवसस्सपेसणो ।
चिन्तेमि भाविणसत्तो सम्मंमि निरवराहम्मि ॥ ४४ ॥
जातिमासपारणम्मि दुक्खेहि अभिदुयम्मि संसारे[180] ।
दुक्खाहिं वं दुक्खं दुक्खा सत्तसमपडिवत्ती ॥ ४५ ॥
पत्तो अहं तेण मए अणोरपारम्मि अण्णवदुहम्मि ।
अवराहसहस्सदुक्खं वणं सह्ममापवण्णमिणं ॥ ४६ ॥
एयस्स पच्चावेण सविकन्तस्स सह मणोरहं ।
सम्मत्तयंमि वीया तवस्सि य दुक्खपरम्परं ॥ ४७ ॥
ता मणो निच्च वसओ नरयवसणपरम्परोत्तरीहिन्तो ।[181]
सद्दसमागमाओ वसओ माहिमि संसारे ॥ ४८ ॥

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१७७ चिन्तियंते सवेसणीय अहियां । १७८ दुव्वंसद्दोयम-लिवीहा । दुव्वंसद्दोयमपरिमिया सव्वे निवीहा वस्स छ । १ ९ आभोइया जाव दुव्वं । १ चिन्तिया निययजीवियस्सदुहण-मित्र अहियं । १८१ अनिमुहि चीयन्तो वेसारे । १८१ अविसेसामि समाहुओ । १८२ सम्मणसणपरम्परोत्तरीहिंन्त दुक्खोऽवमाणपरम्परे

दूरा वि य समागुणे सल्लासत्तसमन्ने य ।
दिन्ने सम्मत्तरयणे दिट्ठो चेव समाइं ॥ ९८ ॥
गुणसयसयमाणत्तो दिव्वं देहसुहं अविहिमन्नो ।
सम्मत्तसलोभिज्जंतो[११] संपुण्णो सारयम्मि व्व ॥ ९९ ॥
निययनिकायाउ तम्मि य कालम्मि कयाइं महुरसम्मेहिं ।
समागमेण वि सम्मा पुणम्मि दिट्ठाउ एगूहिं ॥ १०० ॥
जिणस्स वि समीवाओ नयरसमपीवसुमसुम्मेय ।
सुरसमुप्पण्णाहिं भणंति समवत्तसमोहं[१२] ॥ १०१ ॥
जइ तं विमलीयवं तुमं कोमलेण संपन्नो ।
दिव्वं दूरं न हिं के तुज्जे एवं वसए दिव्वं पि ॥ १०२ ॥
सामाइए य वयमोरा विसाएण जोइसिय विसुद्धेसु ।
कुणिएण गुणियं सो चेव जइ दिसपविंसि ॥ १०३ ॥
समसमजिणनिरिमाणं एवं एमाइया महारम्भं ।
जोणसरूवं च तहा आगए सुहजेहिं तु ॥ १०४ ॥
जइ विमलसुलोओ विविहसुरकत्तवत्तलिमाओ ।
पीडुवयसुमद्दिपमवसमुत्तवुत्तोलो ॥ १०५ ॥
निव्वाणियमहुरमद्दीपयमहारमाणो ।
सुरसमसत्ताहिवणिवविविसम्मइपयवविसालो ॥ १०६ ॥
तत्तपरिसमहिसमहारोरोएयगमणमियाओ[१३] ।
महसमुत्तसमुत्तेणिवसुम्मयपयसमसीलालो[१४] ॥ १०७ ॥

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११ समुत्तसर्वसमत्तसमतम् । १११ पीड । देवविमाणसवर्यं (११) देवगए संपत्तिसमवसरणु विसेर्ये । ११२- अयुगालगुणणया । दे म म. (१४) देवगए एवं हुलस्सुए चोदी । ११३ समत्तपरसमवणाः । दे. म. म (८ १४) देवगए पवसमयम हवीओ । ११४ सर्वसम्मत्ति- समिवसारहेसलोलयगमणमिया । ११५ समसमद्दसुओभिगम्मूर्ते मसणमसीला ।

॥ बीओ भवो ॥

अत्थि इहेव जम्बुद्दीवे दीवे अवरविदेहे वासे अपरिमिय-गुणनिहाणं तियसपुरवराणुगारि अज्झवसायभूमिं समत्थमेइ-णिमण्डलस्स नयरं नाम नयरं ति । तत्थ सुहम्मे उज्जाणे-क्को समाणियलग्गो कामङ्कुसो महिड्डियगो तत्थ य सयपरिमोडमि विभीसा ** पायिकवयकोसन्नमि अत्थ-पायाडवणमायवमि भूमो परमत्थयडरमंमि वेयुविमलो भाउवयारमवेखणाविक्खो*** पुरिसक्कमो । तत्थ य सिरिविजय-गुणाविमिरिसिमिरिपरिगहमिमण्डणसरिकमिमएलमसीयारमणुणार कुसुमसरपरिक्खत्रमसुमिणायो**** पणयामेव पुरिसदत्तो त्ति । देवी य से समत्तन्तेउरप्पहाणा सिरिकन्ता नाम । सो इमाए सह विसयसुहं भीए भुञ्जिसु । इओ य सो कप्पाणमित्र मविदहं देवो आउयं पालिऊण तओ चुओ सिरिकन्ताए गब्भे उववन्नो त्ति । दिट्ठो य ताए सुमिणम्मि तीए चेव रयणीए सिरूमसिरिदिवसागप्पमसिरिमिसरसमारमाणुरो सिन्ध-पविसमिविसिमणिरसमसहयारवन्नो अखिण्णमुहकमलोयन्तो सि-

११९. उज्जाणम्म । १ सणिव । ११ परावपहरतल-परा । तमिस्सो ताम्रमत परम । है, क. म (५-१) तसिओ तमिस्सो क तम्मरे । १२. मिसिरिविसमवसिमिर्र सिरुतरिसुनिमतपयरपनपमिपरसमु पयरगुणपरमरिसर-मरमूसिमाए ।

पज्जेवालरिपमिमवणारो तिजुमाजरायपज्जवणो भइतुणम रूसमाणो सुपरिवणमीयपरिमदो नायकिपरिहरकूको सुपरि मोरमंसणो कि बहुणा सव्यसुन्दरायरितमो सीहलिमोगणो पयवेमणुवरं पविमममाणो त्ति । पभिडण य तं सुइविडहाए महाविदिणा मिट्ठे रइपरस । तेण भणियं । मयंपणमामन्तय- निवद्धणकमनुपल्मे महापणसरल निवामहार्थ जुणा ते मवि स्सइ । ता सा तं परिमुणाण महापुई निहुइ । पवे य वरुवि- पमरके महाजुमिणगम्पाणुसमावेन पाओ स होइणो [1] । पदा वेमि सव्यपाणमममणराणं, वीणपाइकिमाणं य इम्भरिपमं- णरे अइमणाच य राइजुमणाणं सत्तावणाणं य करेमि पूयं ति । मिरिइभा य इमो तीए मणोरहो अभ्यहियमाणमहरिसेणं मंपाडिओ तेणं । तम्म संरापणम पाओ मरहमोओ अणवरायं । भणि य

सव्य दिवस पढमं ह्रय जणणा पोसवसाण ।
पाणमीसिन्न य रइओ जयणा मरणा पवासेइ ॥ ११४ ॥

तओ अइमाइम अभ्यसिरयाण पोसवासिरायमेण सुम्म बम्भाए भइकल्प नव मासा अद्धमिपाइण्दिया [2] । तओ पमन्ध [हियमनुकुलाए गुरुभावमणिविर्य सयल्जणमणोर हेहिं देवी तिहिकरण सारवं पसूय त्ति । निवेइओ रओ सुर परियामिदासरएण हासियाए पुत्तजम्मो । धीइसे राया दिवं च नीज परितोसियं । कारविर्य च पच्पमहाइयं करवि वरणा य मवो महामन्ता मारतिया पयरिमम्मा पममारिया

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१ । पपंचेमन्नायपवेमोइए । २ थ इइइ पन्दिमए यज्ञो एव । ३ ५ अवंड्डाभिरिदिवसा ।

तओ कुसुमसमए विम्हयाइं [illegible] विचित्त-कुसुमाइं [illegible], पमयवणेसु समागयाइं [illegible] सहरिसं च [illegible] ति । एवं च [illegible] [illegible] । [illegible] च से [illegible] कुसुम[illegible] [illegible] ति । सो च [illegible] [illegible] [illegible] मणोरहेहिं [illegible]

[illegible] ।
[illegible] संपत्तो ॥ ११९ ॥

[illegible] च संपत्तो [illegible] कुसुमसमए [illegible] [illegible] आगओ [illegible] । [illegible] कुसुम[illegible][1] तं देसि-[illegible] किंचि [illegible] । [illegible] च [illegible] [illegible] [illegible] [illegible] च [illegible] समागयाइं, [illegible][2] सिय [illegible] [illegible] ति । तओ [illegible] [illegible] तो [illegible] [illegible] [illegible] [illegible] कुसुम[illegible] [illegible] [illegible] [illegible]

१ (प्रत्यन्तरेषु । २ [illegible] । ३ [illegible] ।

नाम उज्जाणं, पत्तो य कीलिउं निग्गिच्छकीलाहिं ति। दिट्ठा य तेण तत्थ उज्जाणे माहवीलयाहरसंठिया कुसुमपरिमलमुयन्तवेणि महुयरावली विद्दुमकमलकरपल्लवा समोत्तुंगथणमण्डलुप्पडुक्कडा रमणगम्भीरनाहीतोरणुज्जला वम्महभवणरमणजुयला उज्जलनेवत्थ व वउलसिरिपरिगया[1] सियमाउलयमाणम्मि चेव महासामन्तस्स लच्छिकन्तामिहाणस्स धूया सहियणपरिगया सयल-तिहुयणसुन्दरी कुसुमावली नाम कन्नया। तओ तं दट्ठूण मयणसरपहरवम्मत्तरागदोसवस साहिलासं पुलइया[2]। दिट्ठो य एसो वि तीए, तओ विमागाओ तस्स ससेण चेव पुरिसपुरिसमाण-सिणीए कुसुमावलीए। चिन्तियमिमीए। कहं तीसमुन्दरओ नाम रमणाए सयलं सयारमया वि कन्दप्पो तीसमुरमसुन्दरो त्ति। अच्चन्तमिममिया निवेयराभिहाणाए चेडीए। सामिणि, एसो खु नयरीसामिणो, एसो सु राइणो पुरिमदत्तस्स पुत्तो गुरू चेव सिरिकन्तागब्भसंभवो सीहो नाम कुमारो त्ति। तओ भागवउच्चरमणीयइ य सामिणि जम्माणसम्मि पेच्छिय मए अणिमिसं ति संभाविमइ। ता चिट्ठियउ इहं दीहउ इमस्स महाणुभावस्स रायवरेयचित्ता उववारा तओ इमिणा सुन्दरकढीए नविक्खयं मालिक्कमं च अवणाइऊण कुमारं अच्चियं इमीए। इमा निवारिया, सुकं चेवउच्चकुलसमा। ता किमेत्थ किं मए मम्मम्म कायव्वं ति। तीए अच्चिय। सामिणि

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१ १ कन्नसीहारियचिअ। परियविता वहिरदेसाय। ११ सत्तेविव ता। १११ कवणकरेव जसाउम। दे. सा स. (१-१४९) देसरज जोयारिया नवनवेडीता। १११ विनुयाण।

पसायाणयाणा मम; ता गन्धपाडीयउ आसन्नपरियाणेण इमं कन्नं मुणा बीरउ से कन्नवालयम नंकसमसमयीयवुत्तं समयं, पिययइ से तहोहन आसोयिय कमलकुसुमामालवन्नयाइ कसोलेसि । कुसुमावलीए भणियं । इमं च सामुणोमि मइ मम[113] इमं मुसस्स भाउ; ता तुमं चैव मम आवाणियं करेहि त्ति । एवमन्नंमि य पत्तो वसुदेव कुमारा । तओ सन्निगन्गा ओ, भणिओ सिरिमईए । सामयं सुपिरिइमस्स इसुमपयक्य इव वणम्मि महाणुभावो । तओ सो सुसीलेणं ईसि[114] विहसिऊण भणिउ य मए पुणियं मए सुविसिद्धिय न उण बीरं मि मणिकणसुपविठ्ठो । पत्थीय य सिरिसरियाए माइरीकुसुममालाबद्धं वकमालसमनिकियाए[115] कन्नोले मरीयं च भेज । एत्यन्तमि य आगओ कुसुमावलीजणणीए व्याइन्न-विरियं वैविसा संपरासवरे भाउ वसन्तोउसमइग्घयं[116] । दिन्नं च तेण ताम्बूलं ओन्नाकमसमुयलियएकिन्नुरिं कुमारसमत्थोल्लणी कुसुमावली । विन्नियं च तेण । असमयाओ मणओ एत्थु, वर सिरी समुचियमाइ तओ कच्चायसमागम्नुण कुमारसीहत्थ सिद्ध भणियं मसारायणेण । वणो कुसुमावलि देवी सुमणवी आणवेइ आइयं बीयिणं, या सरिरवेरा वे भणियाइ; का मणु आगमनं ति । तओ ता जं आम्मा आणवेइ ति भणिऊण सयामे कुमारसमवलोइणी तिमयाय उव्वयायो

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११३ भणियमणेण । ११४ ईसि । ११५ कप्पोलस्सवणीकया विरइयं । दविया दविया ल्हासिवायं । ११६ कयवाल्डु-रसप्पयय । महग्घं वसुमती ।

भत्ता य कुमारे चेव चिन्तयन्ती चिट्ठइ । तओ तेहिं सम-हियजणसहिया पवत्तकम्मेहिं । तओ कुमारे चेव अणुरत्ती विमुक्कदीहनीसासा समुप्पन्नपच्चूसमणाविसेसे, सिणिद्धिया य सील संमाणिया महासत्ता ।

अह मेहिं पवण मेत्तं अणवरयमुक्कनीसासा ।
मयणसरसल्लियमणा चिट्ठइ अविरत्तसयणा ॥ ११० ॥

माणेइ चित्तकम्मं न बाउल्लयं च्हइ करपिल्लं ।
नाहिलसइ आहारं अहिलसइ नेय चित्तकम्मं ॥ १११ ॥

चित्तगयं पि पलोइउं नेय कुसुमाइयाण संबाहं ।
वीणावेइ भवणं पहुके न य मयणपरद्धसे ॥ ११२ ॥

सिवइ न दिसापसत्ते भमइ न य गेहसिहिणाए य ।
भासइ नेय सीयं एवमयं पि न करेइ ॥ ११३ ॥

न य कन्दुएण कीलइ अणुमवइ नेय भूसणकलावं ।
हरिणि व्व सरभीया अणुसरमाणी तयं चेव ॥ ११४ ॥

मयणानलजलमाणा अवसन्न अवयवपरिवड्ढियनीसासा ।
मयणुद्दीवणनेऊरसद्दसिणाणसुहसमाया ॥ ११५ ॥

एवम्भूयाए तीसे वोलीए दियसुया समासन्ना ।
मासेण समइक्कन्ते तीसे हियये व अह कीए ॥ ११६ ॥

अहा । सीयमुन्दरमयणगमणसीयाए इसं परिसन्ना कुसुमावली मए व तीए भणइ चित्तमिहसमो लहिओ; ता परिभिट्ठपुण्ण परिसमायमिसं सहियणं अन्नेसण कट्ठयरकन्नारी हणामि वरमण्डी एवं पि । समाप्पयामणं व संपट्टयाण

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११० एत्थ दंसिय वक्कन्तरिओ ।

परमाममयाभा जाई, ता रयणसंवीयइ आसणमरिप्पएण इमं पम्मं पमा कीरइ मे सम्अणुवरयय लोयणपाणलवीयइयं आणयं रिजइ मे सहलेण जागमियं कमणकुसुमामरणणाइं तज्जोयं मि । कुसुमावलीए भणियं । इम च सव्वुमोमि अइसरण-सव्वं[113] इमं दुक्खं मउं; ता इमं वेव तत्थ जायोयिं जोरि ति । एण्णतारिमि व पत्तो अमुरेम कुमारा । तओ सहिजहया मणं, भणिओ सिवसरीए । समाणं दुसिरिप्पिरस्स कुसुमावलीए इह उवणिसइ महाणुभावो । नवा सो समीसोमं इरि[114] विहसिऊण जाणि य वयं करियं कायं दुसिरिदिहा य इय संवयं ति भणिऊणमुवविट्ठा । तस्सीय व सिवसरीए माहवीकुसुममालासणाई करमोयमयलिमिए[115] तम्मोयं गहियं च तेण । मणणासि व जावाया कुसुमावलीए आइयण-विमियं मेमिमा संमराणको नाम कणगोरमहणमो[116] । दिट्ठ य तेण समुराय कोरण्णलमहइकिरणिज्जिर्इ कुसुमामयमच्ची कुसुमावली । विम्मिओ व तेण । पुणारागो समया दीए, अइ विही अणुपवित्तए तओ पवयणरममागम्मल कुमारमरीय-मिव भणियं सयासयोव । तओ कुसुमावलि देवी गुणावली आणेइ अइवि जीमिए, मा महिलेया ते मविस्सइ। ता अजु जाणमणं ति । तओ ता जं अम्मा आणवेइ ति भणिऊण गयंवरं कुमारमवलोयन्ती निरगया उज्जाणाओ

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११३ अविमणजेण । ११४ हिए । ११५ समलोयमयलिमय विवयाँ । अविम तत्थि लग्गियं । ११६ कमलाउ-पलल्ल । महाल महुरी ।

समप्पियम्हि से कप्पूरवीडआणि। वीसम्भमन्दालसपरिसिअपरिमोसं च णालीअन्तेउ वीडुअमादाअ मपत्तोम्हि। कुसुमाअरी उण अपरिअद्दिअमुहुत्तअरा विहुअमुहमीसाणं तं चेअ दिवसखण्डं पुणो पुणो अणुसरन्ती चिट्ठइ। तदो मए अम्भेक्खाए चिन्तिदं। किं उण इमीए इमस्स अमरताभिसारमाअस्स कारणं ति। उम्मिआ च तीए। सामिणि, एदे इमम्मि तरुणअणअसमुद्वेल्लणाए समण्णमए कि तुमए भाअ वीअसुन्दरं गअन्तीए गआए वा उत्त अणुसरिअं दिट्ठं ति। तदो मअणमअत्तोपहासओ चेअ मअणवेअं मअअस्स अणभिप्पाअ ति भणिअं कुसुमाअरीए। सहि दिट्ठो मए वीअसुन्दरम्मि उवणिहिओ विअ कुसुमाअरो तेलिअबीअमोद्दओ विअ मअरद्धओ पीअवत्थहरो विअ अमअसओ सव्वंगिदओ विअ पुण्डरो तविअदव्वविअपरिसक्कणा वहमअ मञ्जरिअञ्चुभिविमाओ सुणिगूमिअसंभावे अणुमअसिरि वासाम्बे मअरमअरद्धओ अन्तोभिगूढमअणुभावा मअरवअ- गअरआसुमत्तओ अप्पुन्नमुअंअमोदहप्पओ विअलमीवअ- माओ मअरअमुअमअओ पीअविसिअमअम्मआओ उअवमिहर परिमहुक्कत्तूहप्पओ अणुमअपओसविम्भओ पीअतरुओइअओ आअअसुअणिवअसहमओआनिम्भसिअमअओ आअवसुअविअअरहो तुहमाअच्चुअरापुओ मम सुअमअणअक्खंअअ आरत्तभिमामहीइ

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२११ अमन्तरत्तएत्तुंमार मिरहुमुवदिन्नाअ। २१२. अमर अरमअरमसुमन्नआमअ ?' आसुमत्तओ आसुमत्तअ आसुमत्त प्रमाण हर्ष्ट। २१३ आतामतमिमअरह। हमिमः सुमः। करमहः मयामि।

विलया मन्नमविसेसा यता कुसुमावलीसमीवं बहुरिया मयणलेहा । दिट्ठा य तीए सम्मबीयमज्झगया गुरुविलासमल्लीणई व्व कमलिणी कुसुमावलि त्ति । तओ अणवरयसुरहिकुसुमामाय[21] लिया मयणलेहाए । सामिणि सिंहकुमारेण लिह कम्बीयम्मि किं संपया ते गुरुदेवयाणं पूया किं सम्मविसाया सहीओ किं कया सवियणपरियणो, किं पडिओ कमलवणो किं परिट्ठो ते गुणगणो, किं सिहीओ ते परियणा विणयगुरुयो अहिसल्लो, किं पंजरए ते समीहियं ति । मयणलेहा सामिणी अह नयणमोयं च हाए । तओ कुसुमावलीए अंसम्मि अहमेव सयल पंकयेण भणियं । सहि सिग्घहीए ति नाम अरहुयीयं । ता सुण । कुसुमावलीए अणुरत्तमेव मे भणिय[22] तिय तेणुवा । तम्मिओ य पडिपेइ मं वीसिमणओ । पडिभिया य विसमाए ओजु मई । य इय विरिय मं उवेवमाणं भणोमि त्ति । मयणलेहाए भणियं । अह एवं, ता देव ताव कल्लाणीयमाणि, पीयगिहम्मि ते वीसवेणवीयाइं वट्टं । कुसुमावलीए भणियं । किं मे एयाणमाणाए कल्लाणीएणं, यत्तं य पीयीहयं । यदि मन्नमो अणणुरत्तीहयं । तस्स दंसणोणेमि मे मणुस्सं, " देव वरिं समाए ओइ एओ पीयायणओ त्ति । तओ मयणलेहाए भणियं । जं सामिणी आणवेइ । तयणे य सम्मणुसयणविलासयं अणणुरत्तीहयं । तओवणं च मे मयणलेहाए कुसुमक्कुसुनं । गिरुया य तस्स कुसुमावली ।

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२१ मयणलणवतिवयणमणरयणय । कुसिय कन्ना । २२... ओयण मयणक । २२ अणुरत्तं वक्कं ।

अवरं च देव न तं वत्थिअ कुसुमावलीए जओ अहिमो त्ति ॥ पुष्फवतीमि कज्जाहरिमिविम्हयाए जिरिपि समयम्मीर्ण जलग्घवरं पाविऊण अविपज्ञेयरतुमंपाणमम वाम्हारिसवणप्पए भणियं कुसुमावलीए । हला मसंवइएसुपनिणि, उम्मेयमेयं पडणामि । मयणवज्ञाए भणियं । सामिणि किं वा एत्थ असंवरं च त्ति । किं अणुचिया मयमसरविम्भमिओ रायहंसी वरस्स । तओ देवेण भणियं । भो सुबुद्धि पढमइ महाराओ मम पायार्ण त्ति । तओ सुबुद्धिणा भणियं । देव, कुलमेयं त्ति ॥ एवं च जाव चीसत्थमन्तिएणं चिट्ठामि ताव आगया उराउलवाली पहुविया नाम देवी । विलत्ता य तीए कुसुमावली । सामिणि देवी आणवेइ । गच्छ तुमं इमलवलीहरं जओ आगयं देवेण मम सरिसवसासार्मयपव्वणिमित्तं सज्जणं मम जामाउणं, एत्थ किर महारायपुत्तेण सीहकुमारेण आगन्तव्वं ति । तओ एवमायण्णिय जं देवी आणवेइ त्ति साहरिसं गया कयलीहरं ॥ इओ य सविसं मम जामाउणं । इओ य मायरं उपनिमन्तिऊण कुसुमावलीदंसणसुयपाए ण्णमि भेयानामओ नव आणीओ सीहकुमारो । कयाणं से मोयणमंगलप्पवृओ उवयारो । पच्छा दंसिया मए जुयाणं । दिट्ठा य तेण गिहसारियापज्जुत्तओ इच्छाकयासणओ ववत्ता विय अवरत्तजत्तणियमसोवलोहिओ अलावणीसओ चडुलमरदंसणाकिरण-मओ य भवणदीहियापविसिलिमज्जणओ, मयरपाउयायरसुरओ य सइयारसिरुमओ, कुसुमयपुष्फसुद्धअमितसमयपविसरियालिओ य माहवीलयामयओ नागवल्लीसएसमालिंगिओ य गुरुवली

विलासकोसल्लो बहुजणाभिलासिओ वियक्खणविलासिणीयणाणं[114] सुभग उज्जलनेवत्थो अणिमिसनयणपेच्छणिज्जसरीरो कमलवणरायमे विसयसुहासत्तचित्तो[115] महउस्सुयावरमाणसाविभूसियसिरोहरो विसयसुहासत्तमाणसपरविसओ किं बहुणा ? सिरीए सयं विव समस्स धम्मं विव धम्मस्स पुन्नेहिं विव पुन्नेहिं सोमयं विव सोमस्स मणोरहो विव मणोरहाणं महारायस्स पुत्तो सीहकुमारो त्ति । तओ सुविसुद्धजाइकुलरूवसंपन्नाए विहियं महल्लेसराए । तओ सु सामिणीए अणुराओ । अहवा न समाणभत्तं कहिंचि कत्थई मणुयाण अहिरमइ । इस विव माणसो अणुराओ विव तुं न एवं कहिय कत्ता कहिय त्ति । चिन्तिऊण कसिणभिसिणीए । भाविऊण, सुन्दरो सु सो कुमारो विसुद्धेहिं । जहा एस अणुराओ मए देवीसिहिणाभाए तहवा सह मम्मणस्स सुओ जइ दं तहा भविस्सइ, तओ एवमाहो विय एयस्स पवन्नुत्तरो भविस्सइ त्ति । कुसुमावलीए भणियं किं सुओ त्ति । तीए भणियं । एवं सुओ । अणुसुणिऊण भणियं । देव महारायपुत्तस्स सीहकुमारस्स कए कुसुमावलीए समागमत्थं गओ अणुराओ । एवं च तेण रूव सुन्दरे वहं पमिओ त्ति तहा तुमए भणियं, अह एवं कुसुमावली अहिलसियं कुमारसीहस्स संजुत्तं त्ति ।

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११४ विसुद्धमाणस्स । ११५ विसयसुहासत्त । निवेय इति सिवदत्तवे पत्र १.८. ब (४ १८) देवसमीवे छिविय । निवेयणनिवेयण एवं ।

अहिणवेहिंपिम्मरइप्पिय अइपम्मायपवत्तिया [२१२] ।
मारसुग्गहत्तवव्वग्गसम्मि वि सइ मण्णाहिमासिया ।

दाहिणरयपविदुमकम्मायारए वि अहिवारिहिया ।
णिम्मंगमवइ न उवणमइ कह वा दाहसिया ॥ ११७ ॥

तओ वेणव वयं विलवहिंमे पुण्णपम्मियं च पाउड मया माइविक्कामण्डव मयम्मेहा । कुसुमावलीविवसहि त्ति परिचत्ताओ मुणिऊण लायरमभिलम्पिया कुमारेणं । तओ ससं-भमं तस्स चलणजुयलं पणमिऊण भणियं मयम्मेहाए । महा-रायउत्त विलवजुयाइं तुमं ति तओ विणयजुयाइणीए कई गुरु पडिभिविमिसं वेमिया रायधम्मए [२१३] कुसुमावलीए, तहा सहम्माणाविवाणुगामण य तम्मा अहिणवजुयला विवुमझरी विव नागपाईसमुम्भवरम्मसहम्म य तम्माणं अहिणवुम्भणि व कहोलवलम्भइ पभाई य किंचि इहरिसिमुण्हं दिग्गमि तं तुमं वेवं वामा त्ति वम्भिऊण पेसियाई मामिणीए पुणा वि विणयवा रायहंसिया पावइ ते एमणमुवेति त्ति । मणिरमुह वीणाई य गीय तओ कुमारेण महरिमयं तिणिहडण कवा कव्वो विवडअप्ती आयीय माणुसं समाणिय य तम्मोलं अम्म हिययावहरणेण कलाहुणा रायहंसिया पाहुणं च से अज्जपामूयवं इच्छीरिणिदियं कुसईम्मए तओ अण्णोण्णमाणसरायाइकरवमयाए मणयहियाओ य वीसासपल्लिवमयमहुरालवा [२१४] मणियं च

२१२. अभिनवाईवंश । २१३ नवो एईना एनं बिरत सिरं पोरसित च माहतं एतत् मम्परतिमण्णतं वत्तव्या । स एवं मुल्लमए । २१४ चउमुरिता । २१५ वहिस्समहिरसपुराण ।

तओ सुयन्धपरिमलायड्ढियभमरउले य कुसुमोवयारि-यम्मि "महुरमन्दघोसियो" य कोइलकुलम्मि पलावियम्मि त्ति । सिद्धे य मणईच्छमणोरहम्मि ॥

एत्थन्तरम्मि य मयणलेहाए भणिया कुसुमावली । सामिणि, महाणुभावाणं सुयणमाणसम्मि गुणाणिबद्धचित्ते चेव संबन्धो होइ । सा चेव दक्खिण्णभावाणुकूलमणोहरपसाहणाइय रयाविऊण" त्ति । ता देवेहि वि एतीए वि दुहियाणुरूवं दंसेमि सा-हसम्मयच्छिमयाणं पच्चक्खोवणिमिमुहियामवमणोरहं कोमल-भावमणिबद्धसहायं च तओ वि अणुरूवाणि य महाण-भवर्णं निययसमीवस्थितुवा य चित्ति लहुयं पसोसयन्तं त्ति । तओ कुसुमावलीए भणियं । जं विज्ञति ते वसिरायम्, तं सव्वं चेव अणुचिट्ठउ पियसही । तओ मयणलेहाए अभि-णासमुणाय चित्तवट्टिए य उवणेऊण भणिया कुसुमावली । सामिणि, चित्तजुयलं तु जो अओ, ता आलिहउ एत्थ सामिणी समाणवयईसमदिट्ठं रायहंसयुयं य रायहंसियं" त्ति । तओ सुविणमयणलेहाभिप्पायाए ईसि विहसिऊण आलिहिया तीए कोवाए रायहंसिया । मयणलेहाए वि य वयणाणुरूवं से लिहियं इमं पयं दुवईखण्डं" । जहा

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११९ सुगन्धपरिमलाकृष्टभ्रमरकुले च कुसुमोपचारे । १२० मधुरमन्द्रघोषिते च कोकिलकुलस्य प्रलापितरवे । १२१ स चैव दाक्षिण्यभावानुकूलाभूषणप्रसाधित मकरध्वजे । १२२ कन्दर्पमार्गे । प्रत्यक्षी इति दुर्विज्ञाता । १२३ यावत् आलिख्य अत्र स्वामिनी समानवयस्कसमीपस्था दर्शनोत्सुका राज-हंसिकाम् । १२४ हिंसरोषका ।

अहिणवेहिणिम्मवमिय अड्पव्वायवदमिया [११] ।
मासमुप्पवकलवणमसम्मि वि सइ मन्नाहिवमिसिया।

दाहिणसन्धिदुवकम्मवरस वि वरिहाहिट्ठिया ।
विसंगामरए न उवम्मइ कइ वरायईमिया ॥ ११७ ॥

तओ पेच्छन्त तं विज्जाहिवं पुरवरण्मियं च पाउगं मया माइवीमपायवदं मयमलेहा । कुसुमावलीसिवमहि वि परिवसाओ मुम्मिऊण सायरमभिवन्दिया कुमारेणं । तओ तस्स समलं तस्स वज्जमुवरं पमयिऊण भणियं मयमलेहाए । महाराय पुत्त विज्जपुराई तुमं ति तओ विज्जगुराइणीए अहं गुर दाहिणिमिमिवं पेमिया रायधूयाए कुसुमावलीए, महा सहस्यासावियाणुराएण य एसा अहिणवुप्पन्ना पियकुसुमञ्जरी विय मायवीसमुप्पवइन्नमहाए य तयाणं अहिणवुप्पवाणि य वहुलवपन्नाइ एयाई य विम हद्दविसिन्नाउं दिसाणि ता तुमं चेव जाणा ति वणिऊण वणियाइं मालिम्मीए, एसा वि पिययमा तमाईमिया पयड मे दंसणमुवइति ति । मणिऊण वीयाइ य तीए तओ कुमारेण महोसियं निमिन्तऊण एया वन्ने नियकञ्जरी वाचीवं माणुम समाणिय य तयाणं अरम दिवसपरितिमेण वन्नोइया तमाहमिया वाइयं च मे वञ्चामूदयं इवीतिमिविथं दुव्वंजण तओ नमाण्ममाममवरागारवन्नवमवार मयणविवाधा य वीसणसलीसमवमुगुरत्ता [११६] भणियं च

येण । अहो से विन्नाणसत्तं । अह किं पुण ईसिमसो येव सुब्भियमाणा वि बलया इमेण पुवच्छोवयाणमयत्त दुल्लक्ख-णेण भूयणा । मयणकेसरेण भणियं । महाराय ण सम्म सामिणीए सूइया किं तु न्यमाणिदियं पेच्छिऊण मए एवं इमं दुल्लक्खणं ति । कुमारेण भणियं । सुन्दरं वायाणिविसिं यूण सहियमं असमाणुपयक्खरं ति । भणिया येण चन्दे काणज्जी अनिमा य णागदत्तीय रायहंसियापलवाणुरूवे वत्तावट्टिमाओ पुरन्तरा य सम्मा हिययमेत्तवत्तणिमित्तं सार ति । जहा

भरिय व मणी रिवास कनिरुन नव बालिसो ।
वाराइ पहरि सा ण जणुकूलनिमित्तझीणं ॥ १२४ ॥

तओ निवतिमागराओ आम्पारिडम हिया इमीए नि मृत्तारभूया वारिमामिर्य मुत्तावली, समप्पियं च नागदत्तीरदं । ईति विहसिऊण भणिया य एमा । वयस्स तुमए कुसुमावली । जहा । भणि अम्हाणं एवं विन्नपुराओ भणियं तुमए इमं विद्यायं च अम्हेहिं ति ते विन्नमसत्ती, ता पुणो पुणो एवं येव विन्नपुराइणा अम्हम विपविसनसमारुन्नयं आणवं करिस्सवि ति तओ य महारायवओ आणेइ वि कंजिऊण सनानुरूव विसायइ ववनमेहा कवा य कुसुमाव-लीपरिओस आइल्लियो नीए महाराओ पुत्तओ समप्पियं नागदत्तीयं हिया य कुसुमावलीए आणिया आइण्ण य गया पडिसुद्धा हियरणं ॥

१२८ अन्विरास्मनय व्यादरणन्न दक्षी । अभिनव नागदत्तीरके दया रूद्धताणुरूप मारायलेन, तुम्मयप व इत्यभिप्राय निर्विष्ट कथा ।

पच्चोसरेण य धम्मसरिसनिवसीसेणहेण ।
पत्ताभिसेयसलिलं विम्मविवं तीए महत्तं[१३१] ॥ ११७ ॥
सोमुणपीहरमा व्वहिवं विक्कन्तवयणकमला ।
पवसविरामसमुप्पीडिए च बारवा ॥ ११८ ॥
दुप्फुरपरिणयखावणसमालाई रयणसालाई ।
दुवारि चरिहसालाई विहिया व समविक्खा लाई ॥ ११९ ॥
दुप्फसमोहसरीरपि पसरवच्छेवि भाविया भवं ।
अभिसित्त[१३२] सुसरसं वयं दुक्खवेयं ॥ ११ ॥
दिवा व अवरय वे गुरुति परिओसपवयुअग्गी ।
सम्मोहसिरिपत्तुं वतेषे वसिमाइसि । ११८ ॥
वसे वि य सविवन्न वस पयाहिवि पसालया ।
पवसतसेव[१३३] सवं सबारयपत्ता कवा तीते ॥ ११९ ॥
निवमीलवचोव य दुरवरपस अवुमाओ वे ।
तीये सववववहर अभिसिचिय ववोसाओ ॥ १२० ॥
पवोसमीसवल्लतसेव निम्मयिवं व मुहकमलं ।
दइमी व पत्तुवाले वमो व वे वमसन्तो वसरो ॥ १२१ ॥
ववसरववमीविपविसुवसवरलसितारबोरिवं ।
कमसुसवं वि वववसरवरिवं कोववाव हूवं ॥ १२२ ॥
महुमाववविया इव अभिसवे वे गुरुवि वलियो ।
वयसितहणवयवरिवसिवसववलरि परिचरिओ[१३४] ॥ १२३ ॥

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१३१ वरिसेव व गवनदूवसिववविववतेव महवसीदुववावं निव्वविवं तस्स महत्तं । पच्चोसरेण वरिसेव । टि. व. प (४ ४) पविवन्न पच्चोसरमारिव । १३२ अभिसित्त ओसिवत्व । वरिसवं सरीर वतोव वरीवं । १३३ पवसतसेव पवसतसेव । १३४ महुमावववविया इव वमीविवा तस्स दुवे परिवसव (महुमावसो ष वसीवेव) सपरिविववव

पच्छीरसेण य [illegible] ।
[illegible] विम्मविर्य पीए [illegible][१४१] ॥ ११४ ॥
[illegible] [illegible] ।
[illegible] [illegible] ॥ ११५ ॥
[illegible] ।
[illegible] [illegible] विरिम्य य [illegible] [illegible] ॥ ११६ ॥
[illegible] [illegible] [illegible] [illegible] ।
[illegible][१४२] [illegible] [illegible] [illegible] ॥ ११ ॥
[illegible] य [illegible] के गुरुहि [illegible] ।
[illegible] [illegible] [illegible] ॥ ११८ ॥
[illegible] मि य [illegible] [illegible] [illegible] [illegible] ।
[illegible][१४३] [illegible] [illegible] [illegible] [illegible] ॥ ११९ ॥
[illegible] य [illegible] [illegible] के ।
[illegible] [illegible] [illegible] [illegible] ॥ १२ ॥
[illegible] [illegible] य [illegible] ।
[illegible] [illegible] [illegible] य के [illegible] [illegible] ॥ १२१ ॥
[illegible] ।
[illegible] मि [illegible] [illegible] [illegible] ॥ १२२ ॥
[illegible] [illegible] [illegible] के [illegible] [illegible] ।
[illegible] [illegible][१४४] ॥ १२३ ॥

१४१ [illegible] य [illegible] [illegible] [illegible] [illegible] [illegible] । [illegible] [illegible] । [illegible] ([illegible] [illegible]) [illegible] [illegible] । १४२ [illegible] [illegible] । [illegible] [illegible] [illegible] [illegible] । १४३ [illegible] [illegible] । १४४ [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible] [illegible]) [illegible]

रुग्गोइण्णं च चरियं सिरिस मयणं सिणयुवेगाए ।
कामसुइबिम्मए सर्त मणसमज्जाए च सुराए ॥ १ २ ॥
घणमणिभूरिभिम्मणाइपसिरोरुप्पणमणिम्मसोहिहि१५१ ।
विमलं प्रूसरन्तं विसिवं से हरिसमेसि ॥ १५१ ॥
पढमे वीसिमिह इम्म मोत्तूण मम्मं वि एवमायाए ।
पवित्तमणचणाए ॥ मोत्तव्वं वीए मम्मा ॥ १ ४ ॥

एवं च जाव कुसुमाउहो पसाहिज्जइ, ताव पसाहण-मिउमचारित्तमाहि पसाहियंमि भीइकुमारे निवेइयं धाइणो उमियवत्त परिक्समाइपमाणाहि कुमिवओमसम्मसोहिं भाइ सिणीहिं मासवं पसर्व हत्तमायमहुत्तं ति । तओ य भीइकुमारो वरवासमामणगणिमणगविओ वरपणमइपणाय हरिवणवमिसामणमा वरमवमवणवमवकुमामहुणरामव एराणवओवरिरिओ मणहरलइवणागुणमणजोमहुणरोमधेम एमणमडारामगओ१५२ मणवसाहियमरिमाओ मिणइसेणम-हेणकुमारवीमणिओ महुरमवणमणो च कुसुमायहो वाहि ममणबोइणमाण पवावमसरानणमावि पुरसुन्दरीहिं एवो पवीवं विवाहमण्णवं ति । वरिभो च वणम हरे विवेह-मणोवणेणं वीयमणवाणेणं वरममगमणेयं वणिभो

१५१ इणमुहिम्मणोहरसिरोमसपुरुसविओमणुत्ते । कन्नाव सूए. ई. मा सा. (१ ११६) कमनलो सेयाय । १५२ मणसूर्व । ई. मा सा. (१ १५१) मसम्मी स ममणय मसिमयो तु हेमन्नः ओसमलो ममवम । ओसमर्व सिवि-सिविमायं मेवाव् । १५३ मणोइरसमणपरपुरुसमवतिसमणरी-इणेष मणमवमहपमअणी । मणोवणममपुरम् ।

[illegible] सर्मं [illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] च [illegible] [illegible][11] ॥१५८॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] च [illegible] ॥१५९॥
[illegible] च [illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] च ॥ १६० ॥
[112][illegible] ।
[illegible] ॥ १६१ ॥

११ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] । [illegible] [illegible] । ११२ [illegible] ।

११२ [illegible] [illegible] [illegible] [illegible] [illegible] (१५६–१६१) [illegible] [illegible] [illegible] [illegible] । एवं च [illegible] इव [illegible] [illegible] ।

[illegible] । [illegible] ॥ [illegible] [illegible] इति [illegible] [illegible] ॥

[illegible] । [illegible] ॥ [illegible] (१ १४) [illegible] ।

[illegible] । [illegible] ॥

[illegible] । [illegible] ॥

[illegible] । [illegible] ॥

[illegible] [illegible] इव [illegible] [illegible] [illegible] ।

इमाणन्तरियाइं चोद्दसण्हमाइं महासुमिणपमुहा य पढमि-
सिया ॥

पढमम्मि [illegible] कमसुहमाणि वाइ सुमिणम्मे ।
पायं च मुहं मणिहं तो मण्डमाइं तु ॥ ११९ ॥
पढमम्मि मुणिया दिवं छिन्न मण्डलम्मि ।
माराय सम्पत्तं सयणियलं सुहसत्त ॥ १ ॥
बीयम्मि रागुम्मत्तभिसुवत्तुगियमरसाइत्तं[11] ।
तइयम्मि बाणमोत्तमाइयं[12] सम्पन्नं ॥ १ ॥
दिव्वं च पञ्चम्मि बहुय वीयमेवणतदुम्भवं ।
विलय सुहु मरणं चेव नायपत्ति त्ति ॥ १२ ॥

सुमिणदंसेण य त्ता लविइयाणुमओ [illegible]
इणो कओ गमणमुणओ दिव्वं च विमलमहवित्तमुत्तावल-
यणाइं बहुयाइ समओगमाइयं ॥

एवं मिले वियालमहूसवे अणुक्कमेण समुग्गमाणगुणं
सयललच्छमाहियं[13] विणयगुणमणुरत्ताणं बहुजणस्स अणेय
परिग्गहस्स । अवस्स य नायसीयालविणिमियं नयरे कुमार-
सीहेण चिट्ठे धाराधुम्मणे बहुवणपुर वसहे अणेयजणपरिवा-
रिओ कम्मगहणमुचिय[illegible]
सिट्ठी कम्मओगसत्तो समाइणगुणो संवुत्तवम्माणी सवि-
लासं सुहय वयं अहिमाणो कमलोवो धाम बाहरियो त्ति ।
तओ तं पहूण तं च बहुय अहुलाओ आओ विणियं च
मेव । तओ य एओ वो दंसणविसमाओ जलणसाहुणाइं
पजलण्णोवयाइयिओ एवं भाइ त्ति । ता मन्तूण एयस्स धम्मं

११ [illegible] ईसाइजणमिदेवा । १२ कमलोवम पाव-
मिदेवा । १३ सयलकलमाइ[illegible] ।

समत्थसामी वेयड्ढकुसुमोदिवासोवयणसुन्दरसो समणुवे नाम नयरिमो त्ति । तस्से य ओर ओसवाये धारो वरं महातवस्सी सीलसायरारो[१०४] समुत्थयोदिवासवयो मर-दिवसमसेसमयविदसेसो त्ति । तओ रायसामी कलि-दसे नाम राया भओ य नयरजणवओ तिगड्ढो तस्स देव-मणिवाल,[१०५] दंसओ वे सम्मूढे । पच्छिमो अमयं अमयम नयरजणस्स य । सीहगिरिनो य समक्खेव समया क-मई नयरजणवओ य । तयाडिओ य गुरुयणसुयणजयणओ ममाणसुए वारसिढ्ढे राया नयरजणवओ य । कुसिओ य भवयं महाविसते राइणा । अणुराधिओ य देवं । राइणा भणियं । भयवं, देवं वे पूयमक्खिसमयमाणमणयवं जोरि नामं । ता कीरि मे अणुग्गहं । भयवया मिणवयारि रूप मयं वा भयवया देवं मासमाविसयोसंयमसयोवणीयं समयं देसियाइं या इह मणमेसु य सामन्नं ति । भयवया भणियं । सुण

अत्थि इहेव विजए सव्वपायं नाम नयरं । तस्साईव-मणंमि सुयण नाम पाडायं होमा तत्थ बहिणी अम्मिणी नाय तस्स य खेमाभिमाणा वरं सुया आसि । देवओ अभया य रिमा तवपाविधासिणी सम्मुज्जयमाउज्जसस सयरे-ण । तओ य तेम विमाहे । वरासयं विसयसुहसमुज्जयमो त्ति । नाय तस्स अत्थकवीयारेण विरामओ विसिहवत्थाहि-

१०४ सीलसायर । १०५ दोसागत्थ । १ (तत्थ बहिणि-मम्मे । अभिनियम दुहओ ।

घोरा पुक्खरवरसाहिया[177] छवि व्व सासणदेवया समागया वाउकन्ना नाम पव्वित्ति त्ति । दिट्ठा य सा मए सद्दुग्गुणओ वाहुकम्मरिहिणाणीए[178] विहारविन्भमपएसे । तं च मे दट्ठूण समुप्पन्नो पमोओ विम्हिओ लोयणेहिं पणट्ठं पावेणं, समुसि- यमोहिं विसम्मिय धम्मचित्तेणं । तओ मए नाइदूरओ चेव जिणयाउवमयमक्खआणीए सयासुमाणमभिवन्दिया भयवई । तीए वि य दिन्नो सयलसुरअसुरसीयमूलो[179] धम्मलाभो त्ति । उवगओ य मे तं पइ बहुमाणो अतिवीइंमो । पुच्छिओ य मए भयवईए पडिलम्भो[180] साहिओ साहुणीहिं । तओ वई बहो- विपत्त विहिणा पज्जुवासिउं पवत्ता । साहिओ मे भयवईए कम्मयण्डयारावओ दुक्खसोक्खमासवो सिवसुहफलकप्पपायवो वीयरागदेसिओ धम्मो । तओ कम्मक्खओवसममावओ पडिवन्नो सम्मत्तं भाविओ जिणदेसिओ धम्मो । थिरत्तं च मे भयवईए वायाओ चित्तं । तओ य सो रइदेवो धम्मघोसेण पओसं काउ माढत्तो । भणियं च तेण । परिच्चय एयं जिणधम्मपडिवयण- रियं धम्मं । तओ मए भणियं । अलं जिणसुद्धेहिं । अइदारुण वीयरागपहि दारओ व विणासो जिणपयमायस्स । तेण भणियं । विचारिया तुमं मा विह परिच्चयइ जनिट्ठ इयं करेहि ।[181] मए भणियं । किमेत्थ विट्ठ नाम, पज्जुवासिताइएण इमे विसया

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१७७ भुवणमप्पभाविय [illegible] । १७८ [illegible] पाविऊणं निउणसमविदिहस्स । १७९, सकलसुरासुरसर्वजीवमूलः । १८० परितोषमो मनिन्न मुनिजननिपातनात्मकं [illegible] । १८१. तेन भणितं । विचार्य त्वं मा इदं परित्यज एवं कुरु ।

समक्खामी वेयड्ढगुणसोहियालोयणजुयलमयो अणुगुणो णाम अमच्चिओ त्ति । अणी य कोइ कोसलओ अओ वि महातवस्सी वीयरागदासो[174] समुप्पन्नकोऊहलालावणो अ हिययणिज्जेयमाणविलंबिओ त्ति । एओ नयरसामी अरिमद्दणो नाम राया अओ य नयरजणवओ विम्हओ तस्स दंसणाणीयाए,[175] दंसणो से अणुकूलं । भणिओ एवं सयल नयरजणेणं य । वीयरागिणो य सम्मत्तेण समया गणहं नयरजणओ य । रायपिउ य गुरुजणमणुमाणमओ महामहूसु वरसिद्धे तया नयरजणओ य । पुच्छिओ य भयवं महाविहारं राइणा । अणुसासिओ य तेणं । राइणा भणियं । भयवं, केरिसं ते पुव्वभवविसयमावज्जणमइयं कोइ यानं । ता कोइ मे अणुग्गहं । आइक्ख विसयवसरियं कय जइ य भयवया केरिसं आलयविसओवसमणेणीयं समत्तं रेसियरिसं वा इह अणवरेसु वा साहुत्तं ति । भयवया भणियं । सुण

अत्थि इहेव विजए जम्बुदीवे नाम नयरं । तत्थाविय सव्वंमि सुपन्नू नाम पायवं होत्था तस्स भारिया अजिसिरी नाम तस्स य सोमाभिहाणा नई सुया अत्थि । संपत्तजोव्वणा य रिसा यसणयीसाविओ मणुत्तमवपडिकम्मं करेल । कम्मे य तेण विवाहो । भायुरन्नं सिवकुलमेगुणमगो त्ति । नाम तस्स महाकव्वयितेण विहायणो सिसिरवणसि-

चेइय मुणरयणसाहिय[२७७] अहिं मम सासयवेयणा धम्मायणा वाकमया नाम मणिणि त्ति । दिट्ठा य सा मए समुत्तुंगओ नाडकम्मदिगच्छमीए[२७८] निग्गयवियमपएसे । तं च मे दट्ठूण समुप्पन्नो पमोओ विवसियं नयणेहिं, पयट्टं पावेण, समुच्छि-यमोहिं विपमित्र धम्मचित्तेण । तओ मए नाइदूरओ चेव विणयपणमसंजणीए नवुमायमभिवन्दिया भयवई । तीए वि य दिण्णो सयलसुरसम्मदीपपूओ[२७९] धम्मलाभो त्ति । भयाओ य मे न पत्तं नाम मतिपीडओ । पुच्छिओ य मए भयवईए पडिस्सओ साहिओ साहुणीहिं । तओ अहं गओ-चियय विहिणा पज्जुवासिउं पयत्ता । साहिओ मे भयवईए कम्मवणदावानलो दुक्खसोकम्मासणी सिवसुहफलकप्पपायवो वीयरागदेसिओ धम्मो । तओ कम्मक्खओवसमभावओ पत्तं सम्मत्तं भाविओ जिणदेसिओ धम्मो । चिरं च मे भयवाए-वाओ चिरं । तओ य तो एएसओ कम्मदोसेण पओसं समारद्धो । भणियं च तेण । परिच्चय एवं जिणमुद्दाविरयाम रियं धम्मं । तओ मए भणियं । कह विसममुदेहिं । मइच्चाएण वीयरागचरिएहिं पारद्धो य विग्गहो विसयपभावस्स । तेण भणियं । विचारिया तुमं मा दिट्ठि परिच्चइय अदिट्ठं एवं करेहि ।[२८०] मए भणियं । किमेत्थ दिट्ठं नाम, नणुगमणाइसरस्स इमे विसया

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२७७ मुणरयणसाहिय सकलरत्नकलिता । २७८ नाडकम्मार हाविहमी निट्ठुरमासियकम्मस्स । १ १, सकलसुखरसपीयमूल । २ पडिस्सओ प्रतिश्रयः मुनिजनमितपनस्थान उपाश्रयः । १ २, तेण भणियं । मिट्ठाइ सं पा एयं परिच्चयइसणे एहिं मुह ।

पच्चक्खाणकम्मसामत्थुदयओ न अहं अविहो समत्थो त्ति । तओ या पुव्वाहिकयमाओ अहियरं वओसमसाओ । परिचत्तो य तेण सह मह संजोगो । वरिसा य बाणारसीनिवासियस्स पुव-भासस्स पुत्ता नागसिरी नाम कन्नगा । न संपइया पुव-पुण्णभेयं मायापिउव्वयाहेण । तदेवेयं विसज्जियं । न पुणर वीयभावम्मि अहं दारियं वरेमि । ता आणावेमि पुर्व । तओ मायापरिएणं अहिंसि वयणमायाणियं अवच्च संपाविओ पुव-देसे वरओ । आइच्चे पओसवमए संपत्ते य अभिसित्तम्मि-माववसाणं मणिमाइयं तेण । तओवरि मे इमाओ अववाया हमुणमाणं ति । तओ अहं तस्स मायापरिसमयभूमयमाग्ग तमा अवसरीरं । अवलीयं तस्स पुण्णरामणं वरविम्मरसियं[१८१] । तओ इस मोइय[१८२] गहिओ सुभरो । तस्स अहं तेण । तओ ते सवंसमं इसिऊण सव्वसमपरोयिपरी पसाहिण्य[१८३] तस्स समीवं । तस्स पुणरमेयं ति सिर्हे अदेवरस । विय-रीयामयओ य भाउकीओ अवरेता । पावरा तेण विसतओ मेय पोसमाइओ । अवलोमि य पीइयं मे अहोर्ति, विरतियं उप्पीहिं, अवलियं पिव हिमपत्तं मलियं पिव पसाउलीवेय परिपीडियं पिव उद्दीपए । अवसा अहं पिसहिया वाणिए । तओ परमत्थानिव्वाणीयवयणं नासिऊण पुव्वयसमयाउया-लयो वयस्स देवं लोहमयपो पोसमयसंपए सारिमओ अहि-

१ १. अवलीहं तस्स वयस्स पुणरवस्स परिक्खणीयपुव्वकरवणिमिविव । मव्वणिं पीयङ्यम् । १८३ इत्थं विपस्स । १८४ पसा-हीय पुण पनिमेयणं ।

–आसमद्धिं देवयाए उववन्नो म्हि । तत्थ य वररच्छरापरिवओ दिव्वे भोए उवभुञ्जामि जाव दसदेवो वि मं भागवयस्सनाइ पुव्वं परीतीय नीए सद्धिं महासुक्के भोए भुञ्जिऊण चउ मासे वाई धरमा रयणप्पभाए पुढवीए बहुसमरमणिज्जाणे वरए[185] पलिओवमाऊ नेय नारगो उववन्नो त्ति । तओ अहं महाउयं अणुपालिऊण पुव्व समाओ इहेव विजए सुंसुमारे रण्णे सुसुमारगिरिम्मि इत्थिताए उववन्नो संपत्तो य जोव्वणयं । पत्थन्तरम्मि य इयरो वि नरयाओ उव्वट्टिऊण तम्मि चेव गिरिवरे सुगमिल्ल्याए[186] उववन्नो त्ति । वड्ढन्तो य सिसुभावे दिट्ठो अहं तेण तम्मि चेव गिरिवरे सहायरमणीएसु वणनिवेसु कीलासंभावणनीओ सद्धिं परिभमन्तो त्ति । तओ मे दट्ठूण पुव्वभवन्मासाओ समुप्पन्नमोहणाओ[187] य सद्धम्मओ ममो वरि वेरपरिणामो । निमित्तं च तेण । अहं पुण एत्थ कुमारो इमाओ ओयसुराओ पडिवन्नो त्ति । रयणाए गवेसिज्जमाणट्ठो । अवत्थ कीलराई नाम विज्जाहरो सो मित्तसेणस्स विज्जाए एत्थ माणिम अन्नदेसमिमिराणि पच्छरिऊण सम्मएणेणागओ समुद्देसं । वाविओ य तेण सो सुणी । अहं एत्थ गिरिनिगुञ्जे चिट्ठामि, आगमिस्सइ य एत्थ एगो विज्जाहरो, तओ य तुमए एत्थ मई वाविएव्वो । गओ य सो ममं साहिऊण्णो । तओ तं दिवि परिक्कमसुयणारं कहिस्सामि । एवं कए

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१८५. वरए(णर)कम्मे पाढे सत्तम्मसुप्पिमिपिढे । १८६ इत्थीयत्तेण । १८७ समन्नधम्मेतरत्तं । १८८ अवमियत्तं । वाए कमणाति ।

सुद्दु मे कयत्थं ति । अणिमिसमोइएणो विसवसपरिगओ पविट्ठं गिरिनिउंजं । इयरो वि अम्मि वेयड्ढे पायवपायसयाए चीरे विसुद्ध, आह सकालपुण्य सच्चो मिव इण्णेवे । एत्थंतरम्मि य कोऊहलियाओ चेवं भणओ वसुदेवं । तओ मे सुयं विम्हियं हियएण । भणियं इमाणि वयणो मे समीविवस्स । तओ निम्मविंजुरेण पयत्तेण महाभिमाणियाए मम पियमाणीए भणियं । सुन्दरि सुयं मए मयणओ कसिल- महरिसिस्स समीवे, जहा इयं कुंकुमाराभयए वामनाममिणं नाम पायमसिणं, जो एवं अहिमयमिहरीण पयइ, सो समयेण चेव तं पावइ ति । तओ मए पुच्छियं । पयत्तं, कहिं पुण पसुदेवं । तेण साहियं । जहा इमस्स साहणसमासस्स पायसंसेयं ति । ता अहं इमिणा सिरिमायेण[१८९] । एहि विज्जाहराभिलासं[१९०] कायव्वं तहिं पियतमो । परिकुप्पियं च ते इयं वयणए । पणयं वसुदेवं, तओ गमिओ निययोवाइं गिरिनिउंजं । कामियं कीयमपणो । समुप्पाइओ य तस्स कण्णयाए गयणागमणोव- एसओ कोऊहलं । दिट्ठो य कमेहिं । समुप्पण्णा मे चिन्ता । अहो वण्णमणिविरइयमणुप्पाओ अमोहं सुयमिणं कयमिव इत्थिविसयामिव विवरिय वत्थाण चेव विज्जाहराभिमुहं आणं । ता मए अइयायं ति इमिणा सिरिमाएण । तओ देवनिंदि ममेव विययमो पुण कामे ति ति । एवं च संसारिम्म पविहिं कायव्व निवडियं तप्प कम्मे । एत्थंतरम्मि य वण्णइए

१८९. सिरिंपायेण । १९. विज्जाहराभिमाणं विययओ अभिमंति- मवम् ।

सुयमिसुमयं व कलिसमसद्दोहि । तओ संखुभियपओहरो व्व विसेसमणुरत्तिमय व्व समभिमुहाए कम्मं चविऊण ववहारो कुसुमसेहराभिहाणे केसमोक्खमवो देसुमपडिसोक्कमाऊ वसो त्ति[१११] । तत्थ य दहारे मोए सुभागि जाव दूसरो त्ति सुवखाए भरि मम रम्मणयमाए चेव पुरवीए कोडिवाभुहाभिहाणे भवए समुप्पन्नो देसुमपडिसोमामहिइं नागो त्ति । तओ सद्दं महारयणकुसाकिष्ण धुम्भो समाओ एत्थ चेव विदेहे मनोमि निवए चक्कवाउनरे नयरे अप्पडिहयचक्कस्स सम्मवाइस्स सुमहस्स भारियाए कुच्छिसि पुत्तत्ताए उववन्नो त्ति । नामो य रयणसमप्पभ पड्डाविय च मे नामं वज्जसेणो; पत्तो य कुमारभाव । अन्नन्तरंमि य सो सुभगारगो नराभमो उम्बट्टिऊण तत्थ चेव नयरे सोमसम्मस्स गिरसुरारियस्स नन्दियट्टाभिहाणाए भारियाए कुच्छिसि पुत्तत्ताए उववन्ना त्ति नामो य फलहमीयं । पइट्ठावियं च से नामं अहदेवा पत्ता य कुमारभावं । एयन्तरंमि य आया मम तेण सह पीई सम्भावओ तस्स य सह वच्चं[११२] तओ पुव्वभवम्मासपच्चायासओ रागुवस्स वि अणुगओ मम संपन्नमण्णसी वज्जसेणेण विलाइं नवेविरमारद्धो । मज्झमिन्नाय य तीरिमिनियमसेव न एमा पुणं कडिरं भारिय । ता मम एत्थ रणओ अन्नपमन्नवसराइं सुभिक्खु

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१११ ततः पंचभूमिकप्रासादस्य मेघानुमूलमसमिवरथ कर्म चलित्वा गगन कुसुमशेखराभिधाने भारतभूमिभवे देशेभव्यजीवमायुः क्षीणः इति ॥ भवमर्मविरथ धर्मोपायस्य भवमेव अनिमज्य कुसुमदीपिकाव्यनेन । देवीन भवेन संसार कर्म । ११२ देवलेन ईमि । ११३ मम संपत्तिमवरित्रः संवसिवेधी ।

एयस्स मेरो रित्थं[154] कुमारि एयस्स य देवइ वयत्थं निवे-
इऊण राइणो पेसणाओ संपाइयं ति । अणुचिट्ठियं च तेण
जहाविहियं । इयरेण य से मेहि रित्थं अविच्छेएण । एवं
एवं वसंतेण संतोसेसु ति । तइ त्ति य [illegible]
काऊण अविच्छिन्नपेमाणि एयस्स पडिवन्नयपुण्णाए संपीणियं
ति । तओ य गओ अवत्थो, जहा मुहं [illegible] ।
तओ [illegible] मे दिवसं । एवमेवं एवं भविस्सइ ति ।
गओ [illegible] पुच्छिओ य सो तए । [illegible]
ति । तेण भणियं । मा [illegible] । [illegible]
एवं [illegible] य पुण भणइ ति । तओ [illegible]
मज्झ । एवमाइणि य [illegible][155] [illegible] राइणो
जहा देव देहं मे मुहं ति । [illegible] ति पुच्छियं
राइणा । निवेइयं [illegible] य राइणा । भणियं च
तेण । मो [illegible] । जहा मुहं [illegible]
मेइ, [illegible] । [illegible] देवइ [illegible]
[illegible] रित्थं [illegible] य [illegible] सो [illegible] राइणो
[illegible] । [illegible] य तया [illegible]
[illegible] य सो भविस्सइ ति । तओ [illegible] ।
[illegible] य [illegible] [illegible] [illegible]
राइणो । जहा । देव य इमं तेण [illegible], किं तु
[illegible] अइनिक्खमेण [illegible] ति य [illegible]-

१५४ रित्थं इत्थं । १५५. इमिणा ।

देव जाणं मे सिरीए । न संसेवियव्वं आगमोत्तं रायवया-रिणं । जओ ईइसं पि देवस्स निवेईयइ । राइणा भणियं । भणउ अज्जो । कलहंसेण भणियं । देव, सुण । सुयं मए जह-देवस्स परिणयस्स [illegible], जहा इमं अन्नजम्मपावियं कलहंसेण कुइ-संतोसियं चिय निसम्म गोहे । एवं सोऊण देवो पमाणं ति । राइणा भणियं । अज्ज असोयवणियाए कुसुमसुओ वसू पो-ता कयं इमं अन्नजाणियव्वं करिस्सइ । कलहंसेण भणियं । देव नत्थि [illegible] । जओ न दोसो कुसुमस्स वि न हवन्ति सुरहिकुसुमेसु विलसियं[196] । ता निय-सामेहि ताव देवस्स पवोहेण तस्स गई ति । तओ कुसुमेहि ठि चित्तिएण समागयं [illegible] [197] । भणिया य सारसिया । [illegible] मए [illegible] अन्नयरसव्वाइम-[illegible] गहे णं पढ्ढ तियं ति । तओ किमइणा [illegible], [illegible] भणइ चि [illegible] बेत्तूण [illegible]-रियं [illegible] समागया मे [illegible] सारसिय[198] त्ति । कुविया य तेहि सह । [illegible] उवलीणं ति । तओ मए [illegible] भणियं [illegible] त्ति । तेहिं भणियं । न एय कुसुमस्स रायससमक्खं, जं ते निहमरओ

१९६ [illegible] । १९७ [illegible] । १९८ सारसिका । [illegible] । १९९ [illegible] सारसिका ।

इच्छं ति । मए भणियं । न पुण भवन्तो कोसल्ल पव- णीरसाकासीमिव समारम्भो देवस्स । तओ पविट्ठ मे मेह वइ नयरपुरिं रायपुरिसा । अवलोइयं च तेहिं बाधन्तवारं एमिवायवं चिट्ठ च नयनपुरिविं[११] अणुसमयमईवं विरल- वालं[१२] पीढियं वारिं[१३] ईसियं अणुलमव्यालियस । अवलोइऊण अणुणमिव भणियं च तेण । अणुभाए भय एवं, न इन सिलोयणं विणयामि ति । कारणेणि भणियं । धणी भय समप्तिविवेववयम[१४] कि तच दूर्ण ईइयं अणिके- दियं च च ति । भणियं एवं, विदुसमिमिदिर्य । समावी- पूणा[१५] मानरवसरविय । नमियं च तेहिं । पवसाउण कुप्पे तह दूर्ण । तओ मए वि भिणियं । वयं समणसम सिवे सिवमायं पयासेमि । ता वाम देवावि करीहि एसो एवं चेव समासाइओ अवि । स मई विवसमणुजणओ मिव- वाले परिच्चयामि[१६] ति । सिणियाए भणियं अए मिलो चेव एवं ति । तेहिं भणियं । वयं अणुलमाणमईवं । मम भणियं । न पायसे कईवि पावमल्लायचे भविस्सइ । तेहिं भणियं । किंवविवं कि ना हिरण्णजायमेत्तं ति । मए भणियं । न हुई सुवाणि भई चेव बोढ्य[१७] । कारणिएहिं भणियं ।

१ इच्छकयाविं । महत अलोम विसं । १ १ हिरण्णजाम । एमणं वयं । दुव्वंसणायाणमवि पय णाणं इति सयची । १ २ विवं नहि । विणय अवोः अणुसमयवेवेहा । १ ३ पावव समय अणुसरिसिवेयावाचे । १ ४. अवलोसिउण । १ ५. समय वयं विवसमणुजणओ मि- समायाए परिच्चयामि । १ ६ समय ।

वायइ पत्तयं चिंतियविणुइं किंलिहियं वा तं चन्दणकलयाइय-सत्तं ति । वाइयं पत्तयं जाव दीसिइदविमणुयं दुमसहस्ससंचियं च तओ छोइयविसमयेहिं[17] चासत्तं, सिसिहियो पत्तपत्तो । कि-लिइया वायाकरणिया । परिविमलियं च तेहिं । मए जम्पियं वम्महसत्तमाइणुवे पवसेय पुवं माथलिय ति । पुणो वि पुच्छिओ । सम्पयाइणुय परिणयसामत्थिमिवं, ता कहेहि कुमारं, कुओ तुह इमं ति । तओ मए तं चेवाणुचिन्तियम्म तं चेव चिट्ठ ति । तेहिं चिय चिरत्तु देवस्स ति भणिऊण भणियं । कयं पि ते न किंचि पत्तसन्तियं गेण्हिहइ । मए भणियं । न किंचि । तओ तेहिं पत्तयं वाइऊण सविसेसमवलोइयं मे गेण्हं चित्तं च महाणुहावं निरवसेसमेव सिट्ठं । पत्त-लत्तीमि य कुविया ममोवरि अमरगुत्ताय । बीओ तेहिं नरवइसमीवं । साहिओ वुत्तन्तो चण्डसासणस्स । भणिओ म्हि राइणा । सम्पयाइणुय निवाणोमणुओमयाओ तुमं ता न जुत्तं पुवमेरिसममाणुचरियममणुमाणियिजं संभावेमि त्ति । तओ मए तं चेव चिन्तिऊण आइरक्खणीयकोयसेणं न किंचि जंपियं नरवइपुरओ त्ति । तओ राइणा समुप्पन्नकोवे-णावि नायवउमाणओ बसीरं पवणमज्झसिऊण अवराणं पायगम्मि[18] निक्खिसओ समाणत्तो म्हि नीणिओ य राय-पुरिसेहिं नयराओ मुक्को य नयरदूरवायससमीवे । पडिनियत्ता रायपुरिसा । समुप्पन्ना य मे चिन्ता । किमेइहमेत्तमीयण-मायमेयं जाव वि जीवियव्वं । ता पुव्वं नयरोव्वायसम्भा-

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१७ मौसिद पदेः कारणिर्नः कार्य । १८ कारणेर्वा च अशुद्धा ।

गओ मणोरहपायवस्स कुसुमोदयमि[108] अम्हाणं ति । चिन्तियम्म णहो मणोरहसमीवं[109] । पुच्छन्तीहि य कहिंचि अभोयमव्व दूरं पयारमग्गिया अणुगम्मा समागया मणोरहसार अणुगम्मा[110] । आलोइऊण रायमग्गं नाडियं सडिग्घमेव एवं ठीए राइणो । भणिओ य राया इमाए सहलगाए[111] अणु दिणं सयलजणस्स मणोरहपायवो उम्मूलणेण जणवयं मी रयाइं दरसिओ पसोवे । न अहुं मिन्तोहि तं पंसाविऊण न रोसेहि मए कि । तओ कोडिगेहरज्जमए संखित्तं तत्थ अणुरत्तो राया अह गेण्हइ पुरपहाणलोयं ति आइसिऊण सामपयसामत्थो[112] वर्म महासरिसिरयणेण पुत्तिपुरीयं सिगाओ नयराओ, पत्तो य नयसरवरं । दिट्ठो य अह राइणा मणोहरपायवमासमि उज्जाणमिवन्तरम्मि सोइयाए[113] सिरी दुराए सयमपणं परामरिसओ त्ति । तओ सा दूराओ चेव संभमाइसयमिण्णाहियवावारं अहो भगवए, सा साहसं ना साहसं ति भणन्ती सिग्घयरुमिणाए आगया तत्तट्ठीओ समवसमीवं । तस्सेव भणीओ अणओ वेरिदृय य अडविं पविसी नाई नेय सामन्तविसिंघिय भणिओ य तस्सुमणं ।

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१०८. ... प्रोक्षमणेन तं ... दृष्टा ... ... ११० ... ... उक्तं ... च ... । १११ देवा । ... इति ... ... । ११८. ... ... । ११२ ... ... ।

भो सत्थवाहपुत्त कुर्ण नाम मसओ मए वि पुच्छियस्स सम्मं वायाइयं । तओ मए चिन्तियं । हन्त किमेयं ति वाहासियं भविस्सइ केणइ निउणेणं । पच्चक्खमि य भणियं राइणा । भो सत्थवाहपुत्त साहिओ मम एस वुत्तन्तो अम्हं पविसिऊण मज्झरत्ते नयरदेवयाए, जहा निद्दोसो तुमं दोसयारी य एस दुरायारो बलदेवो । ता खमियव्वं तुमए, जं मए अमुणियपरमत्थेणं कयत्थिओ सि त्ति । तओ मए हन्त संपत्तो वसणं बलदेवो त्ति चिन्तिऊण भणिओ राया । देव रायधम्मोऽयं नयपरिपालणसमुज्जयस्स नत्थि दोसो देवस्स । बलदेवमूढ-गुम्मि[1] पि पसेसउ देवो य तम्मि महाणुभावे पसायसयं पेम्माईया । राइणा भणियं । गच्छिहा मुम्मुही साहियं नयरीए सम्माणियं तेण पावेण पवरिसियं ति । साहियं देवयाए साहियं राइणा । दिन्नं च मे चित्तं तुह दोसयम्मजोयं ति मन्निऊण साहियं अणुप्पयाणाइहिययम्मो । तओ मए चिन्तियं । हन्त किमेयं अणोभावणियं । पच्चक्खमि य नाविओ रायपुरि सेट्ठि बन्धिऊण बलदेवो निवेइओ राइणो । मग्गियं च तेण । जो एयस्स किंच विनिग्गिम्म उग्गवेइ दोसमाई । निसन्नो बलदेवो । तओ मए चलणेसु निवडिऊण विन्नत्तो राया । देव मम एस अवराहे चमीयर सुन्दर बलदेवो । राइणा भणियं । सत्थवाहपुत्त न जुत्तमेयं, दुरायारो खु एसो ता वह सियवेरि त्ति । मए भणियं । देव अवमाणेणं सिंग वय नमीयरि वहु-

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११४ मम्मोयम्मूलमणवितरममोयणा ।

इओ य समहयगावे रायण्णोमि[१०८] भणमाणं ति । चिन्तिऊण मणहो वम्पोइसमीवं[१०९] । कुमाराणमि य बहिवि आमोय जम इमं महारामपदिमि समुप्पन्ना समोवारी मयतोहलाए अनुचन्ना[११०] । आवेसिऊण पराणवामि पाडिय ताहविसोण एवं वीए रहओ पवियो य राया इमाए मएकवाए[१११] बहु मंमि यपनलवालये समरोहणावे उवलल्लोण अडावणं की मचई पयडिओ पयोवे । ता बहु चिन्तेमि ते संभाविऊण य सोवेमि वत्तं ति । तओ कोहवेहारकाए संविग्गं एव-मनुसन्तो राया वसे वेयवहुयनाणं अवोयं ति चालिसण महामोहमावसो[११२] समं आयासविडियपरमिवेण तुरिभतुरियं निवासो ववराओ पत्तो य समासयणं । दिट्ठो य एवं राया धम्मोवरवणलवाराओ वणीतविसदवरिसि तोडुवाए[११३] सिरी हराए अव्वायवं पमारिणमओ त्ति । तओ स दूराओ चेव संभमापुणमीमणिवसवं यो वमोय, सा साहवं य साहेसं ति वयमाणो चिन्तवरालिमाए सवण्णए समसीणो नानन-समीवं । वलेन वलोओ वासओ धेविजण य करि-ससिओ वरं तेन परमाणिट्ठियाए, नमिओ य समुन्नमं ।

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१०८. रायरायपि सोबसन्तीव एवं पथमिवाय कुपा अवस-स्वरं तु सो विग्म कल्पवकेवी मुगा कवालिरोवेम अनुमवानं करोमि । ११० अमाणये य बनोम तम (बमोरा) इयं आदिष्टं कपोतिकायेन समुत्पन्न समीपारि मयतोसलाय अनुज्ञाता । १११ देवा । पेचमी इति दुर्गोत्पत्तावपि एकारकः कप-देवतायाः अभियान वर्तते । ११२. दावक इतिशब्दो देवता-प्रदीपः । प्रज्ज्वालितप्रदीपः । ११३ दीपिकया उपलक्षितया विशेषणम् ।

किं मए आयण्णियं ति । तओ तेण सुयणसमाहियमण भावं वियाणिऊण भणियं । सुणसु भयवं महापुरिसचरियं समणत्तणं काउं ति । तओ मए तस्स समीवम्मि चेव गहियं समणत्तणं परिवालियं च विहिणा । तओ अहाउयं पालिऊण मासिएण कालं किच्चा देहं चइऊण नवसागरोवमाऊ वेमाणियत्ताए उववन्नो म्हि बम्भलोए, इयरो वि य बलदेवो तिसागरोवमट्ठिई सत्तमभाए नारगो त्ति । तओ अहमहाउयं पालिऊण देवलोगाओ चुओ समाणो इहेव विजए गन्धसमिद्धिविसए रयणपुरे नयरे रयणसागरस्स सत्थवाहस्स सिरिमईए भारियाए कुच्छिसि पुत्तत्ताए उववन्नो त्ति । इयरो वि य तओ नरगाओ उव्वट्टिऊण भवेहुगासुहमो[116] भमिय भविऊण तिसागरोवमाउ तम्मेव अवसप्पिऊण तओ य उव्वट्टो भवपरिणामेसु ... तम्मेव रयणपुरे तावसत्तासीए नम्मयाभिहाणाए पुत्तत्ताए उववन्नो त्ति । वड्ढियकमेणम्हि सव्वा य कला गहिया य धम्मयाए । पत्ताविया[117] पावाई मज्झ वल्लहाओ इयरस्स वल्लहाओ त्ति । पत्ता य जोव्वणं । तओ मए धारकण्णदो पत्ते य विम्भासत्ता पिसायो । पुव्वभवकम्मासओ य य इमस्स समीवम्मि पावाय-रिसओ भवेइ । अहवा य अममओ तस्स मायण्हपीयारी भवई किमवयहमायरिओ । तओ य मए इमस्स आयसूर्के साहा-धम्मो । अहवा य तं पुरं दीहरम्मजम्मप् भत्तइमि[118] गाम-

११६ ... । ११७ ... । ११८ दीर्घ-
कालमात्रे भाक्ते । दुर्लभकम्मस्वरूपपरिचिन्तिमार्गं चैतत्र कर
महार्घं वा कदाऽऽरभ्यते वा एवमप्त ।

माओ देवस्स य इमं चेव संपाडेउ देवो । राइणा भणियं । अणुमीयमाणो तुमं सि, तुमं चेव जाणासि । तओ मए देवसमओ त्ति भणिऊण निवेइओ वुत्तंतो । ओवाइयं च अहूयं पेसिओ य अहं राइणा निययभवणं । तओ समागएण महया विहवेण गओ आवासं ति । तओ य कोव गओ [illegible] महग्घं[115] अणुमओ य मे निग्गओ । देवो, ईइसाणं पि [illegible] ईइसी परिणामो त्ति । अहो असारया संसारस्स विचित्तया कम्मपरिणईए, पुणरवि सम्मिलियाणि । तं च [illegible] [illegible] इमं ति ॥

[illegible] य समागओ तत्थ सुगिहीयनामो अमियगई नाम गणहरो ठिओ य नयरुज्जाणे । विन्नो मए राइणो य [illegible] । [illegible] य मे तं च अणुमओ [illegible] य [illegible] [illegible] य तेणं [illegible] तत्थ [illegible] । सुबहुं मयाणं [illegible] कयं । [illegible] [illegible] हओ अणुमओ । तं च सुणमाणस्स [illegible] [illegible] [illegible] [illegible] [illegible] । [illegible] य मए । [illegible] [illegible] [illegible], [illegible] [illegible] ति ।

[illegible] य [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ति । [illegible] य [illegible] मए गयं पुरं । [illegible] [illegible] [illegible] य मे [illegible] [illegible] [illegible] [illegible]

115. [illegible] ।

दुवारवत्तपुत्तलं च मज्झमालिया य कया । सुन्दरि इमेहिं चिंतियचिंतेहिं अवसरं अब्भत्थं न पियसरणागामी पय खित्तं वा न पुरओ संपत्तियवं ति । पडिसुणवसिओ । एवं च जाव अहोरत्तं चिन्तयामो ताव समागओ वसन्तसमओ जीओ रयणतुरियमाणिक्क मणिमऊहाभिरामम्मि नयणाहरम्मि मणिमां रयणगुणागामी चेव मच्चो ति । इयाणिमिमं च समागया पुरिसा । पहिट्ठेण अवसर[5] रिट्ठाइ अम्ह इमेहिं । निवेइयं मज्झपहम्मि । अवसरिहिययसमाण समुगायविहाइ तेय सव्वअंगपत्ताणि व पुच्छियाइ पुणरुत्त माहिया विय देव । तओ पविसाइ रयणरं जाव अहम्मपु रयणु वयाणु वसु वरिवहुल मज्झ रायलच्छीओ माहप्पेहमाण दिट्ठो बहुविहरयणमया भवणमाणिक्कपउरविसप्पा देवगिहा तोरणिया सममुपत्तीओ अच्छरा ति । इ वाउमणेण सव्वभिवाओ अगरहिं । तओ य नयावियविणाण देसिएण समुणया वे विहणा । तओ अमरमाणव माणिक्कमाइयविय । पउरा वह नयरिम्मरूया वरसविलासा तओ अह महाविहरयण-पुणावलियाओ वह मयाओ सबहा रयणा य अहारिहेण विजयपहूयावलिसमीवे ठवइ । अहरयणसमुग्घाणिज्जय दिट्ठिया य सायर हैं उयवया आलम्बणागारसमाइ दमालिवणाए महा मुहरयारिं इमा ति य अवहरा मीरयणाहरयणाणा सम-

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११० कणीयं इड़ नरम्मणे रस वसव ११४ रग्गु । ११५ कयविसेसणेण । । एकवंदेण । ११६ अवा वयणुरूवइ परिवोहेसि । ११८ वंत्त वरणाविहवलेहः वायवृत्तिकः ।

अहमवि य समेअन्तो अन्नो परिहूणोअओत्ति । तत्थुप्प य अणविइकुम[१११] अन्नयन्न वीसमायओ[११२] वसनन्त । भणियं च तीए अम्मो अरिहम्मयं ति । तओ पयत्तिताओ कओ[११३] । भणियं मे हियएणं । भणिया य अ अम्ब-समत्थं तिव्वमणत्थरत्तणं ति । तीए वि य सच्चमिच्चाओ मे कओ । तेणेवं वड्ढा, परमत्थमिव सा मए, कुविया य कुमारं । भणिओ य तीए, मए वि य तिव्वाओ त्ति । भणियं च तीए । हा हुडु कयं, अन्नहोअ[११४] । अह भणियं । सुन्दरि न हुडु कयं समागमओ हु मो महाणुभावे जं तुमं अंसोइय[११५] त्ति । अच्चमित्तम[११६] य अणुकन्न रयणी, कमाओ अंसुमाली । तओ मए दिन्नं अन्नयन्नाए पावेयं । भणियं च तीए अहमवि तुमए आगिईमि देवताम त्ति । तओ मए देवमयरं से हियमं कणिकनकमओ नेय मणियं पायेयं, सुयं च अन्नोहिं । तओ चिन्तियं मए केन पुण उवाएण अम्हे कुमाओ मणनसुयनो चिय कुमाराओ हवरिसिमओ त्ति । एवं च चिन्तयन्तस्स अइयणरीसु कील वाहेयं, पच्छा वीरिविन्ता । जाया य मे चिन्ता । कहं वाडिणा चिन्तमणं मरणाम अन्नयं पवन्नओ करिस्सामि त्ति । एयम्मंतरमि कुमिरं दे वामकोव-देव ममावि वाहिवेण[११७] कीयं च तीए अन्नन्त, पायं मे कोमलं कुमिरं ति । तओ वाहिओ मे पय हियमायन्नो

इयरजणदुल्लहं च समागमिस्सइ य जया । सुन्दरि इमेहिं निमित्तविसेसेहिं अवस्स अम्हाणं न चिरकालपुगारी इम चिन्ता ता न तुमए संतप्पियव्वं ति । पडिस्सुयमिमीए । एवं च जाव वइयरं निक्कममा ताव समागओ सयरायणा- णीओ रयणपुरनिवासिणो अभिचन्दसाहिहाणस्स सन्धवाहस्स सम्मिओ[1] रयणपुरगामी चेव सत्था ति । तयागमेणं च समागया पुरिसा । तहिं च तत्था विहाइ मम इमेहिं । सिग्घयं सत्थवाहस्स । कयमब्भिवायराभोगण समुचारानिवाई तहं पच्चभिजाणाणि च पुच्छियाइं कुसलं साहिया चिय तेण । तओ बन्धिवाइं समयर जाव भावस्सणु वयसु समाय सणु पत्थिट्ठस्स मज्झ तयवसमीओ माइयरेसम्माए दिट्ठो वरुणकमलसमा कामसमा ऽवरविणयाओ चेमसिया दीहतिरा समसुण्णीओ समहगो ति । इं कालपाओण पच्चभिजाणो ममेहिं । तओ य महाविहरियाण पविकरण मणुवणो मे सिग्घ । तओगममवरणाय वाणिमाइणीय । संसारा सय लवीवणमणुविरा वाणवाणिमासा तओ अइ महाविहरण कुमारवणिमाया चेव भामओ महवां सराओ य महाविहरण विज्जवइवाणवमयोऽ परय । महाइयमणुपाणिरण चिरिओ य मानव इह इयवा मानमगामायमार देवाविमन्तर मत गुरुजणाणि इमा ति य समइगा मीहयाणयमासि तम-

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1 [1]० कपिलो इति मस्ती दस चतव 1 14 रम्नु 115 इमाविवच्चचरीय । 1 एवमण्णेण । 2 1 सव वत्थुसुगयं पत्तियोइयं 181 वेदय वद्धमाणोद्देयुमोव वस्तरिमया ।

समणोवासगेहिं बाहुपच्चाए भवओ त्ति । तओ पहसतसं पविसिय देवलोगाओ तुमं समागओ इहेव जम्बुद्दीवे दीवे भारहे वासे सुसीमाए नयरीए अभिनन्दणस्स सत्थवाहस्स सु-सुन्दरीए भारियाए कुच्छिसि पुत्तत्ताए उववन्नो त्ति । इओ वि तओ नरयाओ उव्वट्टिऊण तिक्खनिसियनहं भयाणयस्स सवणमो सीहत्ताए उववन्नो । तओ सीहत्ताए उववज्जिऊण तुमे वि भरिऊण पज्जत्ताऽसोयराओ तत्थेव उववज्जिय तओ य उव्वट्टो नाणाविहेसु खुद्दभवेसु तत्थेव नरगे लोगसन्तयमल्ल अभिभवईइ भारियाए कुच्छिए उववन्नो त्ति । कमेणमणुभवि भाया बस्स पत्ता बालभावं । बहुपुरिसाणुं धम्माइं मज्झ सम्मत्तेणं इयरस्स बन्धेओ त्ति । वड्ढमाणयाणं[173] तम्हा निहं भवे सम्भावओ इयरस्स अणुवन्धं[174] । तुम्हाण वरीयं न तओ मए देवलोगसमीवे कम्मगुणसमिओ अम्मी । तस्स य कोवाणं । तओ वि पुच्छइसमेव दक्खियाए अभिमाणो किलेसेण गुरुयपरिसिणं ति एवमेवयाविहिणं तस्स उव-गरणं । निययाई[175] रयणाई । तस्स संबन्धी[176] । तथा निययकुलाणं पुत्तनासि य गुणकलावसरीरेण विरिणं अवेरेण । अत्थं तुमो वरिसओ एत्थ अणुबन्धे । निविसिव य देवं अभी मिच्छाविरहया[177] । सुविहो सिद्धतो । आय-भावओ एस न सीयइ[178] वज्जित ति, अत्थ आयारम्मि एवं । वीयविरओ उवसन्तो मोक्खो ते निन्द देमि त्ति । तत्ता

१७३ क पच्चासन्न । १७४ देसीय । १७५ भरियाणि । १७६ संबन्धिपसं समणोवासगम् । १७७ मिच्छाविरहया । १७८ सीयइति वज्जेति ।

च मन्मिअईमहिबेसमगुरामा[149] माअवविमिर्द तमो वअस्सो दुमणो । कामाविअ च मेन मायणं वल्लिसं च पदीमि क्कुमा[150] विम । विल्लिदं च मेलं पवं से वाहामि[151] ति । भागधउगम्म अन्तरविअप्पाबहरिपिविअस्स मंभाणो जिमभाो[152] । भावअन्तण गहिदा मम क्रिमअदुगा दिहा अमं च दूबो ति रभुता अमद जाव अअगन्तण वेव वाहिदा[153] अमदपा । तभो जिमदं ति जातअंगदुधा अद जाव विअअवअमुहा वेदनाम विहामि जाव अनपुराबाण जिमभ्य जिविअजाण अम्म-वहिममाणा उपरओ अमदपा । आधा मे विल्ला हा वेम उम उद वअंसिव ति तभो अनुविअबुहणा महाआयाभि-भूअमाला भाजबो मअदार । मिन्त पुणम्मा मम्भ आपुपाले । विहत्थ च ममि अत्थविद्दवार अणाआय । ममवत्तबावे पि च महाणुमा पुमानस्स मिहा जाग[154] गहिदत्ताण वेव तव च्छिहमजावअम्मअमदा वदओ समत्ताअहिअममीउ वत्तसं ति । वरिहालिअव भराइअ विहिभा च माणस वेद वाअवमिहम हववदा अपुत्रविममागाहमार दवा ति इहव पि विअमा वामन्ते वअुनमाण दुवीए अणअगाहवहाद जावगा ति ॥ तभो अअमहारअं अपुत्ताभिदन्न पुभो समाल दवेद अनुहिदे दोरे पाआन् तभो दुम्भिगदरा अभ हीविलिदस्स गाहावदुस्स

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१४९ ल्लिमन्ती ति अनिविदर्शअभन्ननुशातान् । १५० तब्वे बेदके । १५१ तापमि । १५२ विरविद । १५३ सन्तदिमा । १५४ मिदुग । १५५ मैलदो देदे ।

अणिसमईए भारियाए कुच्छिसि पुत्तत्ताए उववन्नो । इओ वि तओ अहमवि उव्वट्टिऊण तहाविहं[156] तमिरसमकीडवायव गोयरचारी सयलजणदुरसेओ सरिसवो तीए चेव कुसत्थलाए पुरवरीए किंपूरइयाहाओवसाय वासगे होऊण तओ वागओ सिरिसत्तु अणुरित्तिय तीसे चेव इंगियागो इन्दसम्मस्स मुहुम्मेहिय भारियाए मारियाए कुच्छिसि पुत्तत्ताए उववन्नो ति । अभि-यणमईवि जाया अम्हे । जहारिहाई नामाई सखाई कीरदेवे, इयरस्स सोमसो ति । पत्ता य कुमारभावं, कामपिया य देहाभरिचत्त । जाया य अम्हाणं पुव्वभविया चेव पिई । तओ महिउणसपरमोवेणं मए पडिओ माणवाउसमीवे जिण-देसिओ धम्मो समोवायाणकाउसकेण एयाओ होरण्णमि । तओ य मे वण्णाउयत्ता तप्पभिई ठ य पहुणा मित्तरा पिई । समधियं के पहूं पडिणमयं अणिओ य तओ, पमायइ अचिन्तियपुन मग्गेण तओ सो अणवरिकमाणसो । किच[157] य देवं पपूय पडिवन्नयं । पुव्वतरंमि पुव्वल-कम्मपरिणामदोसेण जाओ ये समोवरी अहिओ धम्मवरीमाणो चिन्तियं च देवं । अहिणं पपूयं पडिणयवं मासियो य सोमदेवे पुत्तस । ता केण उव अवायेण अहिणओ एसो, य न मुणइ जहाविहं मे कोइ अवायं । ता किं अणुपालेमि । अहवा एयंमि परिच्चत्तो[158] य मे अणिणवत्तं विरुद्धइ । ता आयपमि एवं । तओ अगई जणिस्सामि त चेव अभि-

मग्ग[१०९] ति संसारिजण पारद्धा सेय समुक्पाओ । आगओ य मज्झो पामाओ अवरिसुमिषाए व तम्म अनिवमिचरीवकम्मओ निरमुरुणा । चिन्तियं च णेणं । धीरत्थु पामावरस्सलिविद्ध चिरमलिजस इमीम से निरमुरुणं । तओ मा एस्सरमसीयराय निरमुरुणस्स महमा आणाहिइस्सइ । तया य नहिवरायम निवडिया समागा न भविस्सइ त्ति । एवं च कए समाए लावराया वि परितेसिओ हाइ । मराहुयं णेय ग्राहामसीहिय । नुणमरायाबलि य आम्मा पुणे वि आइ मच-रिमाए वामाय । कयम्माणि पयन्न य मई । मम ईमय निमित्त केन्हा केसहल्ला निरमुरुण । आय य णारएहामि अहयं मार निपडिआ हाहाय अम्मागा मवाहन्मा भइय आय पिहा एवमसुयाओ रामम्मा ति मकुणाओ मे निवेसमो । चिन्तिय मए । धिरत्थु जीवलोयस्स एगम्मसमागं मंसारवहियं । तओ अइ तम्म मयहिसत्थ आसम णविसयम्म वय वहि वहा सामस्सपुण्णवीय समसम्मि । ईसामिनिस्स अहयं इयअहा इहिमा इयिनसम विष्फुरसुमीयमागारसमाइ इरा इया वि रायआ महासिहएलमालामाला भूमसमाए पुरवीय पुमसम्मयासायजाइ कासा ति । तया अइ मुणाइय

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१०९ अंगियमय भणियं । ११० पिटुं जीवसमु दे बह म (४१८) निरहुए म निवसिस्स । १११ पुन्नोसर वाले यसरी है अथि भरा करीगरो उपरं । ११२ सुम वर्य पुगा । ११३ अवयग्गोरिवस्सरेहरा- हेवेसा विम मंदिरे ॥

अणुसुमिणत्थ पुच्छे समणो होउ अणुरीवे दीवे एव चेव विजए चम्पाए नयरीए आभिमइस्स सेट्ठिस्स हारिणीए भारि-याए कुच्छिंसि पुत्तत्ताए उववन्नो नामो य उचियकमेणं । पइट्ठावियं से नामं पुण्णभद्दो ति । पत्तो य किंचि मत्तं जोव्वणुप्पायकमेण जम्म वि संपत्तं । जाओ पुत्तो ति से नाम अमरगुत्तो ति । आवत्तविउरपदीए य जा वाडवाओ चेव पत्तो मए विलोहियम्मि जम्मो । पुण्णभद्दो य इओ वि तओ चइऊण[164] सव्वंसुरम्मि जाउ महामच्चो भविय कम्मपरिणइवसओ मओ समाणो तीए चेव भूमणाए दुक्खसंपज्जमाणसाए चेव नयरीए होऊण उववन्नो समणो भगवइसिरीसु भवियंतिम नंमि चेव नयरे धम्मघोसस्स सेट्ठिस्स सिरिनन्दाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्नो नाम य उचियकमेणं पइट्ठावियं च से नामं अणुपालि ति । पत्तो य जोव्वणं विउणा य मज्झ । विवाहियं पाणिग्गहणं । मइसायरो य से तं पइ सिणेहो तीए वि य तहेव । एवं च विसयसुहमणुहवन्ताण ताणं वोलेइ कालो । पुव्वकयकम्मदोसेण य से मणोरमी पच्चक्खपरिवायो जायइ चेव अभिलसिया-भावारा वि नाणाए ववहरइ । नाणियं च से पीयमेणं, न उच पडियामि वि जइवा य नाहियं[165] मे तीए । जओ । सव्वं जाणमाणं पुणरुत्तपुण । तं पुण सव्वं चेव अवहरिऊण समागमीसुयं[166] । भणिया य तओ मए । तुम्हारि पियमेयं ति,

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१६४ चइऊण । १६५ प्रतेषि अहं विउणा वरीमिसयो । १६६ कचि । १६ समागमीसुया ।

किमेदमेदेणं मारुदेण[१८] कधं से कुसलाणुवत्तं आसादेमि । आसादिदं कुसलाणुवत्तं । अहकम्मेसु कज्जपरिदेसु अस्साद वेवाअ[१९] समप्पिदं से मामहिअमुत्तावदं संगाविदं च मीए विवदामाणकागण । तत्त च महासामायमाण काअगमहत्तं परीतोसिदेण तस्साअं सन्देसागामहेण पण तदो कम्मगदाओ सह देव गदिय मम मुत्तावलं दिट्ठ च पुत्तण माअगादं कुसलाणुकुसल । तदा म किम्मा दिवेद पुत्त कट्टं सि सम्मत्तीसि सम्मअस्मा विव आअदा कअणक्की दिट्ठं च मीए मअस उब्वेमि मुत्तावलं विभिदा[२०] आ अणिअआ से ५ । तदो सह विस्सवेण विअआ गहाआ विभिदं च मीए दिट्ठं इमस्स कुसलाणुकुसल । ता किमेत्थ कादव्वं । आव म मदूण कज्जं कधा दि त्ति आअ सवअवदा दि म कादव्वं म उग्गाअदु ताव वाअसणि एव सि तदो च एव दसरधा सअणवेण म अम्मकदाअं वदस्सदि कधा मीए वेसम्पाए वेव अववअमाआयदपरणमंडाअण आणा । महस्सी च तदो गदेम तदा अणुगमणं । पादिदं च से पुत्तहिणा णादेदेणं । तदो सह मस्सअम्मा दिट्ठं दिट्ठ च अमिअअअदणादिव मोतरा[२१] अतिविमलमेसा सप्पक्की । सं च महादिदं दुव

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१८ पुस्तके मारुदमअदेण किमेदमिमाअम अतेन १८९ कम्मअअतीमस्स भाअदए । वीहिम अपिअस १०१ बहुविम । मदपाम्प (अवीहविमा ६) नाम कमअदेवं (अदीअअदाण४) बहुमिम । १ ९. अवीअतादाभ(दरमपणो दिअ । १०१ इम्मअंसदम्मीदाणीए ।

समुप्पन्ना मे चिन्ता । किमेयं माइन्दजालसरिसस्स[१०४] जीव लोयस्स । माइन्दजालविब्भमेण य समागयव्वं अविया मए । पुच्छामि कि ते माइए । जाव न जंपइ त्ति, तओ चिन्तियं मए एवमेयं जीवियासा । तहा वि गारविया एत्थ समागयं पाविया समागमं ति अहाविया गारविया । विहा य तेहिं । विसण्णा य ते । भणिओ य नाहि । जणयाइएण, जणणीए य पुत्ता य मोयणा मज्झस्स तं य कुसिणम्मे तुमए त्ति भणियाम सिमणा गारविया । तओ अणन्तवि-कम्मपावसस्स[१०५] मे सरीरस्स विमुक्कं जीवियव्वं जं ते बहुदेसिय[१०६] । तओ मए तविओयणं तेण पच्चूसमसीणो विमलु जीवलोयस्स त्ति परिचिन्तिऊण य भणायं बहुयम विवेयसामागमरियं सई समओ समयं ति । सा उण तब्बसिणी तहा भणिऊण समुप्पन्ना समत्थासिवायलं वत्थलुंचीए । भयं च ण इमोवि लाभाइ । एवं मे चरियं ति ॥ एवं च सोऊण संजाओ रायाणयरस्स विवेओ कुणिमं च रायस्स । भयव को उण तीए भवओ य पीयासो भाविओ । सम-णय भणिय तीसे कम्मसंताणयाओ सुणी अम उण इहेव अम्मी त्ति ॥

तओ बहुमेयसामण्णिऊण तस्स चेव भयवओ स-मीवे अन्नमागारमपरिगाहा पव्वाओ जयायं । एवं मे निव्वि-क्कारणं ति ॥

सीहकुमारेण भणियं । घोरयं ते निव्वेयकारणं । भय

१०४ मायन्दजालसरिसस्स । १०५. कम्मधम्मविवाणमुसारस्स
१०६ जीवेहितिम् भवान्तरविषयम् ।

बहुमाइममाइक्कम्मो जब एम संमारो किंचिमित्ताणि वा इह पारिसमाणमाणि मुहदुक्खाणि अणुहवन्ति जणिओ को वा क्प संसारचारगनिमाक्कमस्स भवबं बम्मो त्ति। बम्मघो- सेम भणिय बप्प मुण य नव पुच्छिय।

ब नाम चउगइममाक्कस्स संसारो। गईओ पुण ५ इमाओ न इहा। नरगाई तिरियगई मणुयगई देवगई मुहदुक्खविन्नाण च्च दुस्स ममारसमावदाम आइजरामरण पीडियाम रागाइमम्मानहियाण विमयविमावहियअवमाण [illegible] च मणाण मह त्ति न किंचि सुह नई च दुक्खं अन्य मे सुख नाम। 1

इन नाम काइ पुरिमा धविय ताणिदुक्खमसमता।
मानस निय एम जवम गम्ममाण्हा ११॥

जमवया एम णामाणममरदुक्खमगमाइ
पराणिवहाइ न करेंति पभाव पसज्झा १२॥

एवा य माणम सम मस। जेवइ त्ति जा बहुवओ १५
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] १
[illegible]
[illegible]

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१ [illegible] २ [illegible]
[illegible]

वाउक्खोभेण दीहरपीलुप्पवाहपवणवेगावेयं मुद्धसिणायं सिसिरवसुसप्पाणवद्धंतरो वसिकलेण तेण दिट्ठो य वणवणप- प्फविसो विहसियकेसरिपरमपयडि कम्पमाणो गरुयकाबिलतण- करिवरितिरुप्पुरिसो समाइयं तुरियं वामसदो उत्तीयवयणगुणो बलियमि त्ति । तए य मिसिमिसंतपयम्बवयणाहत्ता सिणयक- वणरवेण भीमाडारुणसङ्घेण सणिवरवणे तुरगो महापुरु- सवमि त्ति । तओ तेहि पवंचि मम्मुमलोडियहि वसमेइजणेण वसिसामण्णसे पुप्फदिसा वद्धमाणीमिनित्तत्तहिं विसाविय सवाणमिनुमणजणसामण्णं महंतं कोमेहणवं वसमोहणं वीथिमितिरं वयणं । बहं

जइ ताव पहरि तवं तसिपुरंपपुणमुहिवत्थवाणं ।
मसाणसमासेणा पुहेण तओ पाणुरणं ॥ १३ ॥
एवं चिन्तिऊण भीमो कुमसुंभियविवक्खणमुणाओ[1] ।
केसेण धारिऊण विरइं वरपायवे एगो ॥ १४ ॥
ण पेच्छिऊण विसण्णो मणोहं मणगोभावं पि ।
पुरपुरिसगुणगणभरारिकमसमणो ॥ १५ ॥
ताव पमुइयमि मत्तावणत्तवियडक्कपमुहं ।
पुरिसं समहिउवं[2] पहु वरयम्पुरेसं ॥ १६ ॥

घोस हवह । वणह वारम इति पहुणीते । पवण वणविक्रेणः । दे. म. मु. (१-४) सिणिविरेण्णिम गओ य । वणय वणय । वसमोहिय संमयिय । वयण वयण । १५८. इयपुरिसिमणायणमणदं । १ पुरिसं वसिसह । दे. ना. म (-१६) पुरिसं सिप्पमिम । समहिउवं [illegible]

कम्मट्ठिवसपरोप्परविरुद्धे सुम्मपयपसाकयणं ।
एत्तो इओ य निवडन्तो पेच्छइ एवं जणोहस्स ॥ १७७ ॥
जइ मरणमीसणं कमोत्थावयकविसमरूवंमि ।
अण्णं पिताणाकयणं सुद्धो कम्मनिमणेइव ॥ १७८ ॥
अपुग्गमिरिविरायो सरकन्नो[181] दीसि तत्थ य विवन्नो ।
पच्चक्खमिवाणुरविए पेच्छइ य सुमइम्मि मीमे ॥ १७९ ॥
चरम्मु वि वरीसु[182] हरिए वियडकवेसंकडिमणयणसिसिरमाले ।
बम्भवणसमाणमाले लोहिरज्जे पसिसमपमे ॥ १८० ॥
कुमारसयणसिसुविवसमयामिन[183] भयवसमयासमहो[184] य ।
दिसमवणोम्मयं[185] वसिसं एवमिवणीमयणं ॥ १८१ ॥
वाणिओ सरयन्नो ताव मई कीरिसं सि विलवन्तो ।
अवलम्बइ रयमुत्तो पेच्छइ य मुणिवराहिले ॥ १८२ ॥
वासन्नसिरी य हरिसं तुमे तहिं सूयए महामए ।
विन्नं वाणरवले किन्तु तस्स सुणइ ॥ १८३ ॥
ताव मन्नारमेण य विहाइ[186] नरं वसायमाणेणं ।
दुनिवस्स निययाइं मणियं[187] समाइसयंमि ॥ १८४ ॥
सयाकिमति संमि य ववत्थोवरि विपडसाइसंपूए[188] ।
सुविरम दिमि परिसं मणुयाणं विम्बइयंमि ॥ १८५ ॥

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१८१ वारोमः । वरं सुमविवेणा । तत्व तेहः वरलेवा । १८२ चरणसु सवीसु । हरिए सुंगे । १८३ भवमाण । १८४ वत्तं अवमवरस्स सुमवरस्स जण य । १८५ दिमवणवरविवाव-पवरम् । १८६ इम्मरवरवरवणहरः वमावरेण म्मायावहो वि तीर्थं । १८७ वमिम वार्ड सत्तमे । दे. व ब. (५–५८) वणिवपरस्स रायमणेसु । १८८ भवन सूए । दे. प. मा. (१–५१) भवरो भूयरणेसु । एतिस्व संवावितो पतिसम् ।

तो हुयवहुज्जलयतीमिसरसिप्पहमल्लयावत्त ।
पीसंसि निवडिय अवि भवं मोत्तूण महुबिन्दु ॥ १४९ ॥
ओयरिऊण य मज्झं अवि पविट्ठो य हत्थिमहाणे ।
उणमासाइयभिच्छइ तुम्हे वि अइ विवरमाणे ॥ १५० ॥
अमोयममसोयगमीपूसपज्जियमहुबिन्दुमाई ।
महुबिन्दुराममयमीविद्धिम्म हासिया अम्मो[३७] ॥ १४८ ॥
मबिन्दअमप्पोहमिरअवत्थअमप्पमामिरमुसाहरणं[३८] ।
परिमप्पिन्नमेयस्स[३९] य अम्मोहार विभाएइ ॥ १४९ ॥
जो पुरिसो सो जीवो भवावूमममं य तस्सयीविवरं ।
वणवारणो य मच्चू निसायरि जाय तह य जर्रं ॥ १५० ॥
वडरक्खो उण मोक्खो मच्चुहभमयमविहमो मर्रं ।
नारहिं निसमाउरवरेहि य य पडहिमो सि[४०] ॥ १५१ ॥
मणुयत्तं पुण कूवे भुयगम्म तह य होन्ति य कसाया ।
चउभो जेहिं मणुस्सो कम्मयकम्मइ य दुम्मेइ ॥ १५२ ॥
जो वि य दुम सरवम्मो सो जीवं जेम जीवइ जीवो ।
तं विमइयकसया जम्मति सच्छमुरयमाया[४१] ॥ १५३ ॥
भावो य महुयरीओ वसरीर तं है इ बाहिया विविहा ।
अभिभूओ जेहिं नरो खणं पि सोक्खं य पावेइ ॥१५४॥

मयोवणइ, निच्छमयमर्थइत महुमार्थ जीवंरूपे पतितं । दुरि मन अदूरत मेरुत । (वि. है ४ ११६) १ ९. जय- मिसय सयमतोरपमरिसूयपविजयमहुसरमितान् महुबिंदुरसमयम- यम्मतसमात् इदः ध्वन । 'मेबिम' इति पामम्यर्त पमिबर्ममितर्वं । १९ ममक ममवामिवर्वे । १९१ परिवनिकम्पेउरण । १९२. आरोह निसमागुरवं य य माया । १९३ मधुर सूय. । है था. जा. (१ १ २) मीमर्या उमुरतमययवतसमाय वुमीमिमयवो ममवतवो ।

वेसा य जणगो जो सा नरओ विसयमोहियमणो त्ति।
पडिओ इ जमि जीवो दुक्खसहस्साइं पावेइ ॥ १९९ ॥
मणुस्सिणुमने माए पुत्ते परिणामधाऊम वण्णियं।
इय कम्मसंजणाओ विवुहा बहु मइए भावं वि।
जो मे मणामि माणव निमयमुह गाहा सुवण्णं।
चमकम्पतितिमिरसिर्य पिव अणुपत्त महर मह य ॥ १९० ॥
सुयणसमागमसमाजन चहुक जोव्वण पिय भमार।
पारमविहारमेमि मया कम्ममि मइ गई दुक्ख। १९ ॥
सीइदुमाएण भणिय। सयल करिमा धम्मो त्ति।
मगयधा मणियं पुण समाइणा भणिय च।
नाणी य मरणअणमार्जनियमंजम य वाहुल्ल।
परम नाम आर्जिणाल व धम्म य अन्नसमा ॥ १९९ ॥

नाम नाणी नाम सम्मग्गाणुगा वहुसहायावयवेन कोहस्स अणुगमा उवयपलस्स वा विवक्कीकरणं। एवं महवय वि माणस्स अणुगओ उवयपलस्स वा निग्गहीकरणं। एवम- अवय वि मायाए अणुगमा उवयपत्ताए वा विफलीकरणं। एव सुत्ती वि लोहस्स अणुगमा उवयपलस्स वा निष्फलीकरणं ति॥ तवा पुण दुविहा बाहिरा अब्भिन्तरा य। बाहिरओ अणसणाइया भणियं च।

अणसणमूणोयरिया वित्तीसंखेवणं रसच्चाओ।
कायकिलेसो संलीणया य बज्झो तवो होइ ॥ २ ॥
अब्भिन्तरओ पुण पायच्छित्ताइओ। न जहा।

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१९४ इच्चाइ। सि इ ८ ४ १९ १९ अणसण
मणोरहरिव रविनलोरस रागम्पः पवत्तोर मंजीमदा (सरीर
जीवी पमोदर्न) न वार्ज तपा मवति ॥

तो कुविप्पुप्फमहुयरिविभमउसियकलालावस्स ।
पीयंमि निउणिया मयवि वयं बोपए महुबिन्दु ॥ १४६ ॥
बोलाविऊण य मयलं मयवि परिवुड्डे य दत्तिमग्गाओ ।
मयमायाइयभित्त ठ्ठाणं पि मह विवसमायेे ॥ १४ ॥
कयलंडमयमोरगमरिसूमयवीसमयमहुयरिमयाइ ।
महुबिन्दुस्सायायमवसविमूलस्स हरिसियो आओ[१४९] ॥ १४८ ॥
मरियजलमोहवियसमयमयमरयलाभिमुहागयं[१५०] ।
परिगणियमयीसस[१५१] य उवसंहारं विसामहं ॥ १४९ ॥
या पुरिसो वा वीओ परगामममयं य रयमरिसरणं ।
ममपसत्ता य मरणं विभावहि काय तह य सयं ॥ १५० ॥
परमसो उव मोयओ मायामयमयमयलिमो वरं ।
भागरियं विसयाउरमोहि य य मच्चणिओ वि[१५२] ॥ १५१ ॥
महुयरं पुण कमो मुयकम्मा तह य हत्थि उ कमायं ।
वाइया वहि महुरसा कमायमाइ य मुणेह ॥ १५२ ॥
जो वि य पुण मरणमो पो वीयं जेम वीयइ वीयो ।
तं जियवयणयनाय यमयमि एएहुपुरवमयमा[१५३] ॥ १५३ ॥
जाओ य मयुरीओ इममि तं त य कहिया निविड ।
अभिमुओ बीहि जओ तयं पि माणं य कोइ ॥ १५४ ॥

रमोधवस्स, निवडनमार्गमूत महुमक्ष बीजेरूपे पतितं । कुवि
कम भहुरल मेरुत्ता । (वि. हे ४ ११६) १ ९ अन-
पिया अजयमोरपभरीमूलसविवयमहुयरिमियम् मधुबिन्दुरसास्वाद-
रसमाससम् इतः पाठ । 'पीइमि' इति पवमस्ते एविमवसिमर्थं ।
११ मनाम भवदर्शिते । १५१ परिरतिमयमाहत्त ।
१५२. मरोमं निगमानुसार. य य रुसम । १५३ रुसुर
पुएः । हे प्रा. मा. (११ १) दीवार्थां रुसुरहरवावमाला-
दूवीसीमवयसे उपहरमी ।

समत्थजणपरिपालणपरो सयलजणमणाणन्दयारी अणुरत्तसामन्तमण्डलो दीणाणाहकिविणजणाणुकम्पासंपायणपरो सव्वोउयगुणजुत्ता रायसिरी समुप्पन्ना वि । एवं च अन्नन्नाणुरूवं च विसयसुहम्मि विय मे 'ण्णं' मुणन्तस्स अइक्कन्तो कोइ कालो ॥

एत्थन्तरम्मि सो अग्गिसम्मतावसदेवो तओ विज्जुकुमारस्स ठाणाओ चविऊण संसारमाहिण्डिय अणन्तरभवे य किंचि बालतवविहाणं काऊण मोत्तूण तं देहं कुसुमावलीए गब्भवासम्मि समुप्पन्नो कुसुमावलीए कुच्छिसि । दिट्ठो तीए सुमिणओ । जहा । पविट्ठो मे उयरं भुयङ्गमो देवं च निग्गच्छिऊण तओ राया विणासिओ । तं च दट्ठूण ससज्झसा विय विबुद्धा[197] कुसुमावली समागय त्ति कहिऊण य साहिओ तीए दइयस्स । पच्चूसमागमम्मि य तहोसमा चेव य बहुमन्नइ नरवइं । राया य भणियं सिणेहरसवसो । भणिया य परिओसेणं सामिणि च सुयमेयं ति । तीए भणियं 'किमहं करेमि' । साहियं परियणेणं जहा देवं न बहुमन्नसि त्ति । तीए भणियं । नूणं एस गब्भदोसो भविस्सइ । अन्नहा कहमहं अज्जउत्तं न बहु मन्नेमि । अन्नया समुप्पन्नो से डोहलओ जहा इमस्स चेव राइणो अन्ताणि खाइज्ज त्ति । चिन्तियं च तीए । पावकारी मे एस गब्भो ता अलं इमिणा । इमस्साहा वड्ढे य मच्छरमइओ य समुप्पन्नो से डोहलओ जहा खाएमि एयं ति । तओ आरम्भियं पहाणपरियणं पडियरणाए अणुचाय तेण अन्नपाणसारस्स[198] अवरज्झया । न य सा विसमडोहलसमारोहेण[199] पयइ त्ति । तओ सा अणेगोसहपाणेणं गोह-

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१९७ विबुद्धा पभाए । १९८ धम्मसरिसाणम अणंतरं । १९९ विसमविसमसोत्तेण । विसमविसम विसमिति मई कम्मं तत्त दोसेण ।

पायच्छित्तं विणओ वेयावच्चं[155] तहेव सज्झाओ ।
झाणं उस्सग्गो वि य अब्भिन्तरओ तवो होइ ॥ १ ॥

संजमो य सत्तरसविहो । भणियं च ।
पंचासवविरमणं पंचिन्दियनिग्गहो कसायजओ ।
दण्डत्तयविरई संजमो उ इय सत्तरसभेओ ॥ २ ॥

सच्चं पुण मिच्छावज्जणं ॥ सोयं च संजमं पइ निरुवलेवया । आकिंचणं च धम्मोवगरणवइरेगेण अपरिग्गहया ॥ बम्भं च अट्ठारसविहाबम्भवज्जणं ति ॥ एसो एवंभूओ जइधम्मो त्ति ॥

एवं च सोऊण आविब्भूयसम्मत्तपरिणामेण भावओ पडिवन्नसामन्नेणेव भणियं सीहकुमारेण । भगवं सोहणो जइधम्मो । एवं पडिवज्जमाणेण ताव किं कायव्वं ति । धम्मघोसेण भणियं आयन्नियव्वं ति । केरिसं तयं ति । भणियं सम्मत्तमाइयं । पच्छा पव्वज्जा त्ति ॥

तओ सम्मत्तं पडिवज्जिय भावओ बीयं वेसं पज्जुवासिऊण धम्मघोसं पणमिऊण य सविणयं पविट्ठो नयरं । साहियं तेण कुमारेण कुसुमावलीए । जाओ य इमो वि अईव धम्मरागाओ सावयधम्मो । अणुट्ठियं च समणोवासगजणपसंसणिज्जं बहुयं कालं । भावियमई जिणधम्मे ॥

अन्नया य पुरिसदत्तो राया अभिसेयपुव्वयं सोऊण धम्मं अहिसिंचिऊण रज्जे सीहकुमारं वेरग्गविसेसओ सह महादेवीए सिरिकन्ताए समओ पव्वइओ । सीहकुमारो वि नराहि-

१५५ [illegible] ।

सम्मत्तसमयरिसिअक्कन्तओ सपक्खापक्खसमब्भचारी असुरनसाम-न्तमण्डले दीणाणाहकिमिविअणोवयारसमप्पणाई अहोरत्तगुणजुत्तो रायरिसी सम्मुणभाओ त्ति । एवं च अणण्णसामन्नं च विपयपाइयं पि अइगि गुणस्स अइक्कन्ता काइ कालो ॥

अन्नया य सो अमिसमसत्तावसरेणो तओ गिरिसुकुमारस्स माओ चविऊणं संसारमाहिप्पिय समभारमओ य किंपि चाउरन्त-विहाणं धम्मम मोत्तूण तं पई पुण्णकम्मवासवाविवागदोसेण समुप्पन्ना कुसुमावलीए कुच्छिंसि । दिट्ठो तीए सुमिणओ । जहा । पविट्ठो मे उअरं भुयंगमो तेणं च निग्गच्छिऊण सओ राया निग्गहिओ । तं च दट्ठूण ससज्झसा विय विबुद्धा[197] कुसुमावली असमत्थं । तं कहिऊण न साहिओ तीए राइणस्स । पणट्ठुमावगब्भा य तस्सओ चेव य बहुमहप मारइ राया य जहियं सिणेहपरवसो । भणिया य परियणेण सामिणि य कुस-मर्थ ति । तीए भणिय पत्थिमाई करेमि । साहिय परियणं जहा देवं च बहुमयासि त्ति । तीए भणियं । एवं एस गब्भदोसो मसि-स्सइ । जइहा अहमई नजअत्त न बहु मन्नामि । जइणा समुप्पन्ना से दोहलो जहा इमस्स चेव राइणो अन्नाणि खाइज्ज त्ति चिन्तियं च तीए पावकारी मे एस गब्भो ता अक इमिणा । इमीसाइ वओ य मत्तारमइओ य समुप्पन्ना से पच्छाओ जहा पावेमि एवं ति । तओ आलोचिऊण पहाणपरियणं कआणपयाण् अणुजाया देव गब्भपरिसाडणं[198] अडमारद्धा । न य सा निग्गइयक-म्मदोसेण[199] पडइ त्ति । तओ सा अणेगगब्भसडणेणं घोरब-

१९७ मिउरा धन्नसु । १९८ गर्भपरिशातन गर्भपातं । १९९ निकाचितकर्मदोषेण । निकाचित निविडं बद्धं कर्मं तस्य दोषेण ।

थारंभसोए य पडिबुज्झमाणा माया । पुच्छिया य राइणा । सुन्दरि किं ते न संपज्जइ, केण वा ते खण्डिया आणा, किं वा मए पडिकूलमासेवियं जं विसेसेण तुमं अणोरपार[४] जिण कुमुइणी एवं मिलायसि[४१] त्ति । तओ दीहं नीससिऊण भणियं कुसुमावलीए । अज्जउत्त, ईइसो मे विसेसो, जेण विन्नवेमि अज्जउत्तं वावाएमि त्ति । राइणा भणियं 'सुन्दरि किंनिमित्तो' त्ति । कुसुमावलीए भणियं । अज्जउत्त आणवेसि मे पुच्छसु त्ति । सविसेसं माइज्जमाणीपच्चयेणा सगब्भया[४२] पेच्छय । तओ राइणा सहस्सो से विसेसो न कयं तए इमिणा वयणेण, अहं तं करिस्सामि[४३] त्ति चिन्तिऊण भणियरुं[४४] तया भणिओ वत्तो पसज्जो । पुणो य से समागओ मणवारोहणसुहा पडिभणिओ, सपुण्णवं य पविसो राइणा । किं पुण तुम्हाणं सुविसमीहियत्थाणं पि एवं मविणयस्स एव य परिच्छिन्नमाणि देवि अवेसियव्वं मि । न य जणणणुकिमणा[४५] एस विसेसो, जओ जीव लोयसारभूया मे देवी । किं च तं वत्थुं जं मे रज्जेसु वत्थेसु वेव देवीए न उवणइ त्ति सम्मण्णमाणाए भणियं । अज्जउत्त पुणमेयं, न उत्तमित्तीवणसुहा पविसिया जेण देवस्स पुण अव-रज्झइ[४६] न सुणड महाराओ । महाराय य पुत्तिमाणि पि कीरइ करीयइ । तहा वि न कया उवाओ त्ति भणिय

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४ अस्सोयस्स । ४ १ दीहस्स । ४ २ सप्पहा । ४ ३ करिस्सामि । ४ ४ भणिउं । ४ ५ जणयाणुकिमणा । ४ ६ अवरज्झसि ।

कहिंयं । राइणा भणियं । अणुरूवमेयं पंचमस्स; जं उवाय सव्वं मे सचमेव कीरइ इयर निवेइयइ त्ति । ता कहेउ माई को पुण कालओ त्ति । तओ भयवईए समवसराए चिय जाणिऊणं पयसमेयगओ राइणं पुत्तेण गब्भसाहणायसाणा कयहारो त्ति । राइणा चिन्तियं । भद्दा स इन्दीए समावीर अपाहाराणो मेहा तेणावरयब्भं ति य अहमवइ त्ति । कईपवयणं च हाइयरस्स मा गब्भभिवत्ती से भविस्सइ त्ति उवायं चिन्तेमि । चिन्तियं च णेण अस्थइ जाणावियं भणि- स्सामि ते जहा अणवयं ति भणिऊण देवीसरिसवा । सहा विया महामाएरो नाम महामन्ती । मिहा इमस्स एस वुत्तन्तो। चिन्तिय च णेण । हुण रुकीए कयचिन्तं । अइय मा स इमिया उवाएण होस वि वेइरीडा भविस्सइ त्ति एस नाम पुण उवाओ । कुसुमियसम्स राइणा भणिमा अण्ण पाइवाहि राज्य वरउज्जाणा कुसुमिसुं व करिव पेक्खमाणीए चेव देवीए कहिंऊण दिक्खिनि । पच्चा य पसूयाए चेव गब्भमन्त- देव चिन्तियव्व मिवेइओ मरवइस्स विचराहियाओ । बहुव दिया राइणा । भणिया य महामापए देवी । सामिणि तहा करेमि देवस्स जओ जहा एमा नि य विणस्सइ त्ति । गब्भवित्तासुहवयन परिमुदं दीए । कमा या कचणा सेसाओ

४ ★ वेव जाणावयस्य । ४ डीयाए । ६ आ. मा १-१ करिस्सामि भिक्खिमए । ४ ५ जणमन् उपायन् वहि इत्थ । गोई अहरे । के. म मा १-१ पेई हवारे ।

दोहलो । पच्छा विलासुज्जाणाए दीहिआए वे राया । तओ पमायम्मि[410] सया भणिया य जाणिया । सामिणि पण- त्तूणए न ताव देवस्स निवेयणीओ गब्भसम्भओ अवि य मर्म वि; पच्छा बहोविद्धं करिस्सामि त्ति । अविसुद्धं तीए । अवया उचियसमए कलिकप्पाए सिणाउं पसूया देवी । सरि- सिओ तीए महतावो । भणिया य देव । सामिणि अनुगसे चिय देवस्स एस कम्मो ससवीए । ता बहु इणिणा बलवं पणङ्ग तओ देवस्स निवेइयं त्ति । तीए भणियं । तुज्झेयं ति । ममं चिय हिययं अन्नियं समप्पेयं[411] ति । तओ सम्मापियो माइणीयाभिहाणाए दासचेडीए दारओ । गया वेगं भूमिघरं । सम्भन्तरंमि चिट्ठा दाइया । पुच्छिया य "किमेयं" ति । तओ ससज्झसाए चेडमणीए भणियं माइणियाए देव न किंचि त्ति । पच्चन्तरंमि एयं नाअव । तओ दत्तं दाऊण कुविएण भणियं राइणा । का पुणे निमित्त लब्भियं ति । तओ पीसाइयमयसप्पए[412] पाडिआ सदन्तुकरा माइणीपए । तओ राइणा गहिओ दारओ । विणियं च जणं । न एस पुत्तए इओ पुत्तं भणिस्सइ त्ति । समप्पिओ अन्नधाईणं । सप्पियाओ तओ बहु अवि दारयस्स कमओ भविस्सइ ता विन्नतुं अम्ह दायाओ तुज्झे । विम्हविया देवी महरा- सरी य । समाणिय य देवीसमीवपरिचारिया इयं पच- समूण महोपियं पहाउणय । एवं य अहयं चीइ सय्ये । पडायियं नामं दारयस्स भगन्दो त्ति । अद्दिओ पत्तो-

[410] पमायम्मि । [411] समप्पेयं । [412] पीसाइयमयसप्पए ।

पाहिओ बक्कारमणं। पुव्वकम्मदोसेण मरणं पइ विगयचित्तो। दिट्ठं च सुमरणं॥

अन्नया पच्चन्तवासी आरविओ[११] दुम्मई नाम सामन्तराया दुग्गभूमिबलगव्विओ विलयओ सीहराणस्स[१२]। विग्गहं राइणा। विसज्जिया तेण तस्सुवरि विजयेणा। मज्जूमिबल, ते य मा पराजिया तेण। निग्गओ य कुविओ राया पच्छा सयमेव अमरिसेण[१३]। गओ पयाणमणिय। पन्थन्तरम्मि सिन्धुवईसु किम करिवरम्मि पयाणए करिवालीरिट्ठिएण समाओ माइन्दम्मि महा मइ मि अणिर विइ अणुगम्मई। गओ य तं भूमिभाग राया जाव दिट्ठा तेण महाघम्मा अइकम्मियमइम्मवी। विविहमणयणविमयामुरा गइवरमत्तमयपरुस्सामा मयाणपुप्फे-यमयामा दुक्खरपरिग्गहा महया कुरोण गामिणमाणा दुम्मइ पहुमा दुरसा वि दिमाक्कराल्ममाणम रसायणीमयमृर्ण अपलोएव। जहा जहा य अणाया दुरा गमइ तहा तहा सा वि सम्मभुयङ्गम दुम्मभुयङ्गमा वि रसणमणूहमं मि। स येव पर्वं इ जीवसंयमतावविमसे मुरहियपाणमम्भारवं अणुरिमविसेसहर यइयामयमाइरण विमम्मा राया विचिन्तं

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११ अवसन्तवासी आरविय १२ दुग्गभूमिसम्मर्दित विरो धीमूल विग्गमाय। १३ अमरिसेण आयय १ पन्न तु येव भूमिभाग राया यावद् दृ तेन महाघम्मा अतिक्रम्यदस्यर्ध विवि धैवमवर्णविपल्लुर अतिरङ्गमहूमिमदः मयमपुष्पेऽवाम दुरतर हरीमम्मामि मरुत्र दुग्गरहित मप्पमाय धरणिमुकेपा, दुरमाली अपि विगरदमविपालपावर रसायनविलमीव अवगरेन। विचित्रि- ति+सि(+द-भ१मन्नकुरमाः।

य सर्व । इत्थ एवं ववत्थिए का अन्न गुइ उवाओ । गवि सम्पाओ पुरोण वि तुम्हसमा, तुम्हसमेव वि मग्गुओ वि । जम्ममरणाण वि पुरो न बन्धोवं विरमन्ति, अवि य वाहिज्जा पयन्ति न य मग्गायरिसमवर मोयएविना एए अवर जीवन्ति । ता किं इमिणा असारेण सरीरेण मम्मुणा उब्वे-इएण[५१६] । समागिओ नरवहो, मज्झे अवागमिवाप्पमि[५१७] आवासिओ पइ कम्हण वर्म उचियमणिज्जं । तओ मम जीवाए अणिलीए तुम्हगिरओ राया । जम्मजराइमरणं परि-गय[५१८] चिन्तिउं पवत्तो । कहं ।

जरमरणमेत्तमणुए विरामरिहिए मिस्सेसमा विरसा ।
अणुहवणाय पहुत्ता निज्जरमणविवज्जिया पाणा[५१९] ॥ १४ ॥
एगागमेव जीवो काऊण मोत्तूण सासणं सव्वं ।
मेरुइ जीविनावी जिंदै य पावं सुहासिवियो ॥ १५ ॥
दुक्खं पावस्स फलं नासो पावस्स तुहिवाओ निच्चं ।
सुहिओ वि दुक्खउ सम्मं धम्मस्स फलं विमलस्स ॥ १६ ॥
मग्गुओ इव जीवो गुज्झे इयरेण सासणं च
नम्म वसिमज्झ जो वि हु दुरासवाणेण जीवेण ॥ १ ॥
सो वि हु न पाव हवसो अम्हा अवसरपगमसागमे वि
वर्मुणिं वि णेव विमलसमुद्दो महाजोहो ॥ १ ॥

ता कहं मे अणेगसुक्खजणगीयबद्धेण अहोगुरितिमिरवि-आरवस्सं रज्जेणं[५२०] ति । रज्ज हि नाम पावाणं पि दुक्खं

५१६ तावए वि वणेण अवकिमस्सोवरेण वसुहा अणीसेणाइ । ५१७ आवासत्थाणं । ५१ ववनत्थमतिवरं एसरा । ५१९ जणर-णव्वाणमणुए विरामविरामा विरोहमा विरसा । अणुपवसमाणं पहुणा निज्जरमणविवज्जिया पाणा ॥ ५२ तावए वहं मे अणेगदु.ख-एणीजमुम्मासोहेसव्वाविअकारायम रज्जेण ।

विवमयव पिव सुरहरियार   वक्संभपं पिव सिरसवत्तालं केसविसाहिपयं पिव भावयहइं[411] वम्मीय पिव मुहुमुहा[412] बीयकोयं पिव वर्धिंतुपवत्व पव्वमाणयं पिव वत्थपीयाक-वियस ममणिय विसम्मसुहाय वेसाभावमं पिव मुहुमया मियमयीय भयायं च सुहुपालंपममाम्म ति ता एत परिच्चइय पत्थमामो बीयपुरिसमविसं उभयलोयसुहावहं धम्म यव्वं ति । अइ वई पुन पव्वयपुमिणं कायव्वं भविस्सइ । महया पयमेय प्पावस्मपरिहियई ति । एव चिन्तयन्तस्स अइ कन्ना रयणी कयं गामकिच्चं यविई मल्लिमवाह ॥

पच्चन्तंमि विवहुय स मियमवहुमामाय परिहारिए । महाराय एमा सु सुम्मई देव सयमेव पवियए विवायिय वन्द च वयसायमवाधिम सिराहरायवरम् वेससायमाकमयाम पसमकायायां[413] कइयपुरिसपरिवारिओ हदवावओ सव्वसम्मु-दामिकामी परिहारभूमिं चिट्ठ । एवं मायव देवो समायं ति तओ पुयाइओ राइया भइवाचता । मनिय य तम इट्टियापारहसकेण । परिमइ को एम दोसो । पाप्पपवक-चवम वेय राइओ दसन्ति । तओ राइणा अणुहाओ परिट्ठो सुम्मई देव एसा सिरोहरायमा य पुहाया[414] ति मणिकव

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४११ केवलिसिद्दयं इव अर्थनाम । केवली वारसविह केवा । ४१२ मन्मीर्थ इव मुहुमुंयप । वमीयवसि मुयम एवं । सम्मयो तु भामियतः । ४१३ देवसायवरमसोयतवमायारः । ४१४ देव एव सिरोवरावेणः च कुमारः ।

पडिओ चलणेसु । तओ अमच्च राइणा बहुमाणिओ राइणा कओ से अहियसक्कारो ॥

विसज्जिओ य राया गओ सनयरं । निवेइओ राइणा निययाहिप्पाओ अमच्चमंडलस्स । तेण वि य विन्नत्तो- अहिय कालसमयम्मि राइणा देवपायं पि, किं पुण कुमारं सिंहासणमाहिसिंचिउं समणत्तेणसमायारेण य अप्पाणं वीसमिउं देवस्स अवरपस्सवहिया य कालजोगेण इच्छामो तेण अवस्स सिज्झइणनसमायारेण य सिवाए, अवस्समनेसुहमावयारी य सहस्स पिविसिसिणपुयहुरो मन्नु वि अहिसिय बहुमरिओ । तओ पइदिणा पसण्णाहिय अभिसेय य तेण । निसन्नेय आणन्द-कुमारस्स रज्जाभिसेयविहिय ठिई समणिय । संदेसे आवलेइ । निरूविय भाइणो वी पयाओ दिवसो । तओ उवणीयाई अहिसेयभंडाई । तं जहा कणयकुंभे कुम्भवलओ मणनु-गुयाई महग्घउज सिद्धत्थ[४१८] कुसपिसिहो कालो[४१९] मह-ग्घं हरियचुण्णं च सव्वं अहारयणाई गोरोयणा सीहचम्मं भद्दासणं भद्दस्स चामराओ छत्तं बप्पडुरा[४२०] महाघओ सव्वओ सव्वाइं तुरंगाणि वत्थाणि आहरणाणि य पवराइं सव्वजणाई ति । एवमाइ परिकप्पियं राइणा । आणन्द-गावणकुमारस्स रज्जाभिसेयं तओ पडिवण्णमि सव्वजणसुहावणीए ति एवं विक्कमेणो अहिसेयविहि अहिसामाणो चिट्ठइ ॥

४१८. निवारितः कथितः । ४१९. इन्दीवरिका इत्यतः पुलिम-मित इत्यम । ४२०. इत्था एवं इत्यर्थोः । कप्पडुरा निर्मल कीर्ति ।

इओ य पुव्वकयकम्मदोसओ अणुचियजीवियाहिप्पाओ वहिओ कुम्मरस्स सह अणंगकुमारो । भणियं च तेणं 'कयं पि पडमसरणेण पायवमो महाराय ' त्ति । सुओ अहिसेयपुर- ओ । मिच्छाइट्ठिविसेसेण अविणयदुट्ठयाए य विपरीओ परिणामो अणुन्नवणं । चिन्तियं च णेणं । कुमममहमणेण इमिणा वयणेण मारियं ववसिओ । ता अहमहमेयं पडिकूलामि । अहवा अवसम् पि एयंसि कुलम्मि अलं मे रज्जेण जं मे एवम पियं संपज्जइ । तं पुण सव्वहाणिमित्तं समेयं अणाइक्खण अलं वायइ त्ति ॥

अन्नम्मि दियहे सदाविओ राइणा भाणवा । आण संकइ अयसं, नमो पडिहारपुरओ[434] गओ कुमारभवणं राया । तेण वि य 'म इमा सुन्दरतरो अवसरो' त्ति कलिऊण गुणाणुराओ तेण महया हत्थ हत्थ त्ति भणिऊण समत्थवावाविय अवलक्ख- परियणवावायओ सुभिक्खचित्ता परिहार अणाइक्खण सामत्थ दारिकमा राया । अन्नम्मि सगुणाइओ अवसरम्मि, संपाओ पमाइयसंजोगा परिवेढिओ[435] पमत्तओ रायमाइणेव आयन्नो; पारद्धा संगमो । तओ राइणा विसमिस्सरीरजोगमवहाय सावियं सेसं[436] । भणियं च तेण । किं मे इयाणि सुभियपुव्वं, अहं ताव णायइओ तेण सुपुरिस मा एवं पि वावायइ तम करेह पवासिमेयं पुरस्स पुस मे राय त्ति अन्नम्मि सम्मयाओ कुमारं अवरेहि वि विसिट्ठजणेहि । तओ जंकुमारो आणा- वेइ त्ति भणिऊण आसन्नीभूओ य से कुमारे । पाविया कुम-

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४३४ पयाणे । ४३५ प्रतिहारपरिवारोपेत: । ४३ परिवेष्टित: ।
४३७ ततः राज्ञा विषमिश्रितोपायेन मारितं तेन ।

पुव्वा निम्मखिओ मायावत्तो । तओ कयाविय सच्च बहुसेहिं[४११] सुकमयसिरव्वलोयाओ कओ राया । कविद्धिं रमे पाविआओ वच्चाओ[४१२] वसीयवं पामन्तमण्डले । तओ अनुगयसेण सेणाविओ नयरायत्तं यायई । तं च अच्चन्त-विम्मनमाणपुरीसकमलजालं कुविसाभिविनमुव्वीवीशिर्ब सिवि-सियसमाणमगमविवायवायं ससिविनसुहसिविसमसूपकोर्व सवीविसियसमाणोयविरमायं सुगम्मनुविरुद्रविमावयं वसरं पिव सुरलगय, जीवमपूमिं पिव ससमत्स बसोयं पिव सीमनयरस[४१३] सर्व पिव समवुलयमहुसमयं, सुमरं पिव सम्पायनार्थ, विसमसमूमिं पिव मग्भुओ सिविद्धेर्व पिव अमन्तस त्ति । तओ महापारय मीओ देवो त्ति सोऊण सयला तिहुयणमोमेयं[४१४] समरपविमवमाणोरिं महाहुआण कमरिसहिं समुच्चयाहरिमिहिं संपाइयासजोई पसओपूर्व वेव पीमिहमणोरं तिक्कसमार्ग ति निरवयसिसेहिं महामविमवसे

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४११ समाविताः विमस्ताः पुष्पः कैः । ४१२ अवसराः । ४१३ यावत् ग्रसितानां । ३ क. म १–११ पायो पिव बहुसीयसु । पत्तेर सुवसन्ते सर्व । अवसवं वसवं के । सिरिसिम तरिमर्गा । मूवलगोर्व मूवलेयर-वाद पम्हुर । वर्वेदु वर्गेडु सुमेहित । चीसरसस वीम सवल मवरमानस अवलवीसंमवलवुविलोयमलर्व कुसिम-सिसिमत्त [बहुत] वरीवं सिवलविययवयवयरमाविमवल-ययविसयुलसीविवमृयमोसर्व सविसिवलमोयविमोर्व सुवर्णदु विरविसरिमिलां गमयाइमिस कुसमवलस जीवमूमिरि वरोजुवम सुर्व्वा बसोरमित अवलवाणव । ४१५ विमुषवर्णदेवैरं ।

इत्थाणमहुराणं समुल्लावेहिं कयाओ वेहिज्ज[५६] कणयाकुसुमयावं[५७] तओ य मयूहमालिनीसहियेणं मासमणुमरियामणं, परिणयकुसुमाणतरेण ति य नियमणीया देवाण्ण ति सूरणेहिं तिय समाणणेहिं विम्हयमणमाणं वारमसंव पर्व कुसुमावडीसमुद्दममरं ति । जिहा य तेण कयकाइमणविस-विपक्कमसाहरिया[५८] वयई । तओ समायसारायणेहिं हत्वेहिं अणुविपासमाणसुस मंसारो ति समयम पिव हारमासाइ परगणिस्सवं पिव वयसरणं सारवम्म अहिययसमाणमिंद पच्च ति । तओ राइणा आरम्भणेहिं य कयमहरवि सिचारियं । मविसं य राइण्ण । विमलसायामममणवण अहम्मायणमिण्णा य साम्पर्न । अइमदुखिचितवत्तो णु मम मंसारो मेयणयमूया इमस्स पाणी मणीरिमा दुखिवारा य समत्त उच्चसममसण्ण मवरमारवीविल-मारस्मायामसीलमणवाल्ल कज्जी मुखिवसमभो णामा[५९] । ममणसाणाविम पग्न रागनिवमिसाविम । मण किमेइणा अविले-पायमाणुमरिसय वलविपुल । पत्तमेव तुम्हहिं मीयवलसारमूर्ड हिमरमण । ता न चय मणुचिट्ठइ । न न माणुम्य कया तुल्ल वणयायामा ति तओ ममंपमाणणियम पज्ञमय य कयाइ ति वहिऊण य मणुमाणविरम वरवइ भीयिपमिरेवसमाण

४ विन्या । ति हे १ १ ४१ वर वत्त-स्सव । मध समाइरणाहमोयने (कन्त पुर) इति सर्वासवेयः । ४। ससमणुविवहरविमममा मायमणुरिमणम परिस्सवुमि समायान । ४१८. समणोइमवविमरसमणपूलिन । समकाइ कोइ विकार । ४७ वसमरमपर्दिविमयोरमिमीमसवनयाम असदि साममस सैमा ।

कम धेणावणस्स गन्धमायणाए निसाहरसन्निवायए समाणे सव्वं समत्तं ति ॥

इओ य वसुदिवकनायाए ति अगिसम्मतवस्सीणो माराहेयं ते बीजियं कम्मोदयं संवच्छरायं ति बीजियं राइणा। निवेइयं सव्वमेयं। कुविओ इसो। चेडिओ तेयं पेसणमो नाम विसमजालमो गच्छ सुव्वयमेति ति। तत्थवो य इमो वाउक्कमायं निवमा वायावमि ति। गओ पेसणमो, दिट्ठो तेण राया भणिओ य। देव देवस्स-याणं पाविवं विसवा कम्माइ ति। इओ य देवा नाम सव्वाराहणीया निवणय अणुसरामी कुणीयं अवयवन् तसी-विसस्स, चेडणमसवो कमाय मसाइसि वा ताववयणी सत्तिरसाओ वा वसुकुमिवा महारवो वा विसवयणवो विस-पावि वा नाउवओ त्ताय, परिकुमो य समीहियायं, ववहुओ अस्सीविणस्स। ता वद वि वस एवंभूवो सयावि कुविय तत्थमवि न कुविवणारो मोच्चवो ति। तेव महाराय कुणोय-विवावं कम्माय तेव एवं वासी देवो, तं च कुविवकारमेवेव वायइ ति। ता कवरमाव देवो कुविवमारं कवेव भावावरायं। बीयमाणो हि कुविओ कवुकुमावयं कवसमेव संवयं पावेइ ति। राइणा भणियं मो देवस्स न कुओ तेण वाइ वस कवयकुमयो कुविवणारो। परिवसा य मायओ कमाया कओ न तावाविसरणस्स ते विवं। इविवयावं य वायवय पवियं

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४८१ वंसविवराय विसाहरसन्निवाय कयवं सवव सवमां। ४८२ विसमजालमः विसमजालः। ४८३ वाउकमयं विवयाए वि-वसेव वायावयमि।

जयसर्व । अम्हे य आहारागहणं करेमि त्ति । तेण भणियं अईसिमाणंमि आहारगहणे तुमो ते कुप्पिस्सइ । एइणा भणियं । अयारणो से कोवो, पच्चपुत्ता य तवस्सिणो हवन्ति । तेण भणियं । देव विइयपुत्तन्तो चेव तुमं कुमारपरिवित्तस्स; ता मा ते कसायं करीस्सइ ॥

एत्थन्तरंमि विराइय देवसम्मो[४७४] त्ति संजायामरिसवेगो चेत्तूण सयं आगओ आयन्तो । भणियं च तेण । जइ य आहारगहणं करेसि ता इमिणा अणन्तभीहाहुणपरिणा करवालेण सीसं ते छिन्दामि । एइणा भणियं ।

आयन्तो मरणस्स देहायासं अदायासमसारं ।
को रविरुणइ धरस मरणस्स अवस्स गन्तव्वे ॥ १ ९ ॥
सम्मपरिङ्गमाणीई सत्तिकाणेइ सरं च सुसल्लं ।
अणुमरणं मरणाणं जिणइ त्ति अम्हे कई भणइ[४७५] ॥११ ॥
संचिणिया परलोगमेगसंणेण सविणयाणं च ।
जइ तस्स कोइ पुरओ वच्चइ भवयाण विमिहि[४७६] ॥१११॥
जीयमविच्चयमाइं मरणं ति मणंमि चिन्तओ जस्स ।
सुणापारपमुत्तस्स य का आसा जीविए तस्स[४७७] ॥ ११२ ॥

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४७४ नियमं करोति । ४७५ आचर्ड्ड आनीयि चिरतरं । सुरस्य दुःखमयस्य । मरणप्रभृति चिरतरं सत्त्विकारोरे परा स्व दुःखानां अनुक्रमं विषमाणं चीयतीति तथा कथ भवति । ४७६ संभावितया परलोकमेकवर्तीन नापितार्थ मा । यदि तत्र कोऽपि पुरतः, भवति भवभयस्य विमिहि । ४७७ जीवितमनित्यमनसं मरणमिति भवति चिन्तनी यस्य । सूत्रपरपरोः एव का आशा जीविते तस्य ॥

ईसि अग्गकुसुमे मणिपवणविरुन्नसावय पुर् ।
मणुयमणहरय पिसायमहो कोमाणो ॥ [३४४] २१२ ॥
न समेइ सम्वत्थं न य परियारं पिययुवइ य ।
पच्चक्खपुरं पियइ हरी व मच्च् मच्छुमेसु ॥ [३४५] २१३ ॥
एसो पियय भिभिन्ना पुत्ते पुत्तो बाहुरं च सरीरं च ।
मे नरयमणुयम्मि यत्तोपहरं मणुवाणि ॥ २१४ ॥
नाणत्तरोमसमत्थं जिणवयणरायाणं असमसारं ।
एवं धीयमपुरं पाई मायस्स धीइमि ॥ २१५ ॥
जोसियवसमयर्द[३४६] परिसाडियमणुकोइमियस्सं ।
किं दुपइ समत्तं समसीयालं मणुस्सामं ॥ २१६ ॥
जमियवण्णमयाणं अकोमरहे वि विभिन्नाणं ।
दीविमीयसरीराणं मत्तं वि सं मुणिदियाणं ॥ २१७ ॥
सुयमीहमायावत्तस्स पिभिसिज्ज पियसीय सम्मत्तं ।
मत्तं नमसीत मणोरहेहि धीरा विरुस्सावा ॥ २१८ ॥
जस्स मणसागरो सम्मो मोक्खो य होइ पियमीय ।
मत्तं पि तस्स परम अयत्तपुरं मणुस्सस्स ॥ २१९ ॥
मममम्मरोपमणुयस्सपयसिणुमपरिसपाहस्स[३४७] ।
सम्म मयो य मुच्चइ अममत्तवाविरिमेयस्स[३४८] ॥ २२० ॥
न वि सुद्धं न सम्मं समणुसिमिमि समइ[३४९] सव्वं च ।
न य पे पीयइ हत्थो गेण्हइ य हरं असोयसे य ॥ २२१ ॥

३४४ सा सरपत्तुरेत्त मणिवणीमणीनमसः एपि । मणुस्सपुव्वस्स भिभिसाय मुर्णिइ । पियाम भिमाः पियसा । ३४५ + + + हरी पिइ इत्य मनु मच्छुमेसु । पियती च मच्छुमेसु । ३४६ सोमिय मत्तं दूसियं । दूसियपवणं । ३४७ । मममसरपरिपमणुयस्सपरिमणुसरोसिपुस । ३४८ इत्यादिमम्माहिपवस्स । ३४९ अईति संबाधते ।

जह वा तुसाइ साणाइ कमसो कीलणाइ कालेन ।
एव सूयाइ कमसो तुसाइ सासाइ सासाइं ॥ [३५४] ११३ ॥
जइ तत्थ मणुयमत्ता सच्छन्दसुहं सुरेसु विसरन्ति ।
मणवन्तमयोयारो सत्त जरारोयमरणेहिं ॥ ११४ ॥
किं पुण वाहिजरारोगसोगमिच्छुदुक्खंमि माणुसे ।
मणुयस्स सो पमाओ जं विणइ खरो निमेसं पि ॥ ११५ ॥
ता मा सरीरसम्मसेविमरस जणयस्स देहि जणयत्तं ।
न हु मणुयारकीडे इन्दो वि पहू निसेहेउं ॥ ११६ ॥
इय मयमाहम्मेयेवं वच्छ मा विमयुक्खं करेहि ।
गेण्हामि अहं चत्तं इत्थ तवयाए[३५५] आहारं ॥ ११७ ॥
सोऊण इमं वयणं कोवावलम्बकित्तावयवयेव ।
जेपइ जणयावि अहं पढमो सीसंमि जम्मेवं ॥ ११८ ॥
परिचिन्तियं च तेणं जणो विमयं ति सुविवक्खमेयं ।
'सुयमणमम्मरोसो पमो' त्ति विमुद्धमावेवं ॥ ११९ ॥
'सयलो सुयणवाणं सम्मायं पायए सकावियायं ।
जणराहेसु गुणेसु य निमित्तमेयं वरो होइ' ॥ १२० ॥
एवं च चिन्तयन्तो पुमो वि इस्मून पावकम्मेयं ।
विविहाइओ महप्पा बहुमयसिक्तो वक्खुबिया ॥ १२१ ॥
मरिऊण य जयगो सणंकुमारंमि सुरवरो जाओ[३५६] ।
अह गहरापराय कीसयरामे विमाणंमि ॥ १२२ ॥
इयरो वि य कालं रत्ता मरिऊण रयणपुढवीए ।
जयसो नरए उक्कोसाऊ महाघोरा ॥ १२३ ॥
यत्तायं जं भणियं पीडायन्ना य तत्थ विणागुणा ।
विविहाविरिमिमाइसुमा पत्तो एवं वक्खयामि ॥ १२४ ॥

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३५४ यथा वा काष्ठः (क्रीडनीयकः) कालेन परस्तात् भाजान् तुसादि, एवं क्रमशो मातापि मायापि मूलानि इत्यादि । ३५५ स्वभावा । ३५६ सुविमान् ।

NOTES

[The numbers given in front of the Notes refer to pages and lines respectively]

1 3–4 There is विरोधाभास Mark the expressions: परम–सिद्धि–ममत्थं and पवयणु–मत्थं, मग्ग–मोक्खं and मोक्खं सयंबुद्धं and सयमत्थं ।

1 7 तित्थपवत्तणसमए [तीर्थप्रवर्तनसमये] At the time of establishing the fourfold order of monks, nuns laymen and laywomen. तित्थ is defined as: तित्थं ति पुव्वं भणियं संघो जो णाणचरणाधारो ।

2. 3–4 refers to सम्मत्त, णाण and चरण See तत्त्वार्थसूत्र 1 1. सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ १ ॥ The right belief the right knowledge and right conduct constitute the path of absolution दोण्हं पि समणिबद्धं = सम्यगुपनिबद्धं; cf verses 6 10. on this page; for details see तत्त्वार्थ 1 1

2 9–10 सोयव्वेहिं can be also understood as With regard to those that are worthy to be heard"

2 11 तण्णिबद्धं which is accompanied with those things i. e. मोक्खस्स संसारस्स परिदंसण and बन्धोदय as described in verses 6—10

2. 13. From this onward, the author proceeds to describe the three types of the matter of the

plot viz. celestial, celestial-temporal and temporal. Then he lays down that the stories in general can be of four kinds viz. the wealth-story the love-story the religion-story and the mixed story The author goes on with the discussion upto 4 12.

2. 19–21 अत्थोवायाणपडिबद्धा [अर्थोपादानप्रतिबद्धा] which is constituted with the outstanding matter of wealth. उवायाण [उपादान] the main-spring of the plot; the effecient cause which supplies the motive to the plot. असिमसिकसिवाणिज्जसिप्पसंसिया = असि a sword i. e. warfare, मसि ink i e. sending of communications, letters etc कसि agriculture; वाणिज्ज trading, सिप्प crafts. विविहधाउवायजोगजुत्तिसंजोयपउरा which consists of big applications such as the appli ation of varied metals. This refers to the rts such as alchemy making of alloys etc. सामभेयउवप्पयाण etc. उवप्पयाण bribery to change those on the opposite side, उवप्पयाण is often used in Sutras for दाण

3 1 सिप्पगुणवयरूवविण्णाणरिद्धिविसेसा which treats with the cleverness n arts (कलाइविण्णाण) age (वय) body (रूव) and wealth (रिद्धि). This expression s very corrupt in Mss. Age = youth; body = beauty of the body

3 2 दूईगमणरइविब्भमभावाणुबंधसमणोगरा which is accompanied with things like the movements of the female messengers (दूतीगमन), amours (रतिविभ्रम) and the consequent affection (भावानुबंध) etc.

3 3-4. खमामद्दव etc. मुत्ति=लोभ मुत्ती ति भावस्स अणुरत्ता वत्थुसु वा निरभिसंगं। (See the text P 107 lines 17-18) Tatt. ix 6 उत्तमः क्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्यब्रह्मचर्याणि धर्मः॥ In this Sutra त्याग is mentioned in the place of मुत्ति. See Translation.

3 4-5. See Translation for the proper understanding of the अणुव्रत or partial vows.

3. 6 अकामनिज्जरा [अकामनिर्जरा] the state of enduring hunger thirst etc. without the will to destroy actions etc.

3 7 तिवग्ग i. e. धर्म अर्थ and काम

3 8 लोइयवेयसमयपसिद्धा Well-known due to the incorporation of the facts of secular lores and doctrines.

3. 9 संकिण्णकहा [संकीर्णकथा] The story with the mixed back-ground. The divisions of कथा in this manner are followed by सिद्धर्षि in his उपमितिभवप्रपंचकथा It is worthy of note that उद्योतन gives altogether a different connotation to the word संकिण्णकहा in his work कुवलयमाला It will be in-

formative to quote गाथा giving the divisions of कथा as given by him —

> चउव्विहमायरणा मायइपत्रेमित्तम्भवविरमहा ।
> सुरा मयङ्कन्तज विन वाक्यविन्नतम्भवाइसमहिरा ॥
> कोवइजेन मबाइ सामवणासेण सहवचिन्नहा ।
> किंचि बहुमोसकहा ता विन वेसावणाविङ्घा ॥
> सम्वाहा गुणड्डवा सिंगारमणोहरा सुरह्मंगि ।
> सव्वकलागमसुहया संकिण्णकह त्ति नायव्वा ॥

3. 16. माणविसहियपाडुकम्पिणो i. e. following in a manner convenient to the senses which are the enemies of the reality

3. 18. विडम्बणमेत्तविवहरण [विडम्बणमात्रप्रतिबद्धाम्] which is simply composed of ridiculous things.

4. 5. आसयविसेसओ [आशयविशेषतः] On account of the different character of the mental receptacle (= mental bent).

5. 5–6 The prose-order of the stanza जन्मणो से (= कर्मणः) दुगाइ, जो र मवलाले इयरो य सम्मुयविवागे भविगाणं भवार सुगम (सो) य नायाइ ।

5. 8. भवगोपराय i. e. those who are devotees and others i. e. non-devotees.

5. 12. St. Trans. Though thus are many births of them both, all of them are not useful; there is the mutual fitness among nine (births); therefore this enumeration is said.

5 17 भणियं च पुव्वसूरीहिं This shows that the nucleus of this legend is traditional. Refer 6. 9–10 पुव्वभवाण परिच्छिन्नगइविभागाओ । सेसं पयासिं च गुरुव पसाणुसारेणं विमलेण भासया अइरेगं 1 Also at the end of every सग्ग, he says एयमत्थं मे भणियं etc. At the end of the work in the self-explanatory प्रशस्ति he says.

> पुव्वगयपयंकयाणं सोऊण अहाणमाणुपुव्वीए
> अविरहियमइणा वि इह एयं पायडमणुगाहाए ॥

(J's Edition. Fasc. 9 P 805)

6. 1–2. The details of the Cosmography of Jainas are given by me in the special Appendix P 145–148 in my edition of अंतगड & अणुत्तरोववाइय See. तत्त्वार्थ. III for the information of heavens and hells in details. For the chart of this see the appendix of my above-mentioned edition or तत्त्वार्थ P 13 (आर्हतमत Series No. 2 published by Motilal Ladhji Poona)

6 5 6–7 सागर and पलिय-both are the time divisions of Jain Theology In अनुयोगद्वार Mehesana Ed. St. 13 the full enumeration of Time-divisions is given समयावली मुहुत्ता दीहा पक्खा य मास वरिसा य । भणिओ पलिया सागर उस्सप्पिणिओसप्पिणी कालो ॥ See Notes अंत & अणु P 122 and 125 (Ed. M O Modi) सागर = measure of time, age of the

gods and hell-beings, which is equal to ten कोटाकोटि पल्योपम; the number of figures in it consists of 47 figures; पल्योपम = According to some the time necessary to empty at the rate of one hair in every century a well of 100 योजन in every dimension so densely packed with hairs that a river could flow over them without any water sinking between them. According to others (See. 9 [illegible] [illegible] 92) a पल्योपम is the time needed to empty a cavern one Yojana in every dimension and full of chopped hairs, at the rate of one fragment per century + + + + To add more it should be noted that the lives of Gods and Hell-beings are fixed to certain सागर and पल्य by Jain Theology and Haribhadra follows in assigning the age to his characters within these traditional bounds. See समराइच्च Chap III ff

6. 7 [illegible] = [illegible] 1½ पल्य

6. 12, अवरविदेह etc. J's comments " अवरविदेह is the fabulous country to the west of Mount Meru. Ksitipratistha is not mentioned among the cities of अवरविदेह but is usually spoken of as situated in भारतवर्ष, so by Haribhadra himself. " See details समराइच्च III [illegible]

7 1–2 St 33 The व्यतिरेक is brought out in this stanza by saying that the king was only in name सोमप्पभ though he far exceeded the moon in many respects. संपुण्णमंडल = With complete disc (चन्द्रपक्षे) With the circle of 12 princes fully in control (See मल्लि on रघु॰ 9 14 quoting कामन्दक) मण्डलाधिट्ठिओ = (राजपक्षे) मण्डलाधिष्ठित: । But in showing his superiority over the moon which is [illegible] the king was [illegible] ।

7 6. वेमाणिओ [वैमानिक] One of the four kinds of gods; see तत्त्वार्थ III 1 & 12.

7 9–16 cf. बाण's कादम्बरी; [illegible] this is also conventional.

8 6. अचिरं है [illegible] (~८) [illegible] much, exceeding.

8 70 धूलिधवलियपुंडो [धूलिधवलितपुण्ड्र:] One who has made the पुंड्र mark on the forehead by the dusty particles of ashes.

9 2. वक्कलिय etc. जोगपट्ट was made up of flax जोगपट्ट = a cloth thrown over the back and the knees of the ascetic during abstract meditation.

10 1 [illegible] = [illegible] ।

10 12. पुव्वलक्ख—Jaina note former year (पूर्व) consists of 7360 common years. In the पुव्व-लक्ख period in which the events of our story are

supposed to have occurred men lived 84 lacs of former years. Practically however no account is further taken by our author of the enormous length of the life of men nor of their height, viz. 500 धनुष् or about 3000 feet. "

10 19 आत्मद्वितीय = सहायरहितः । cf. भा. भा. १-९११ योगी चरन् गार्य गोषणं Comm. गार्यं सगर्वे

11 23. अलिवरालगस्थिया i. e. Carrying oranges and leaves. To explain अलिर, पाइअसद्दमहण्णवो of Pandit Hargovinddas gives three meanings (१) करीर (२) गुरुविशेष (सम्म १ १ १) (३) वनं (पण्ह १ २)

12 1 समयपसिद्धाए i. e. usual to one's particular tenets. This expression all the more emphasises the fact that the तावस described here are Brahmanical ascetics. J has also noticed this fact (J's Edi Fasc 8 P xxii.)

13. 5 सुहासणत्थे [सुखासनस्थे] Sitting on a good seat.

13 17 संसारचारगे i. e incarcerated in the prison of the world for चारय See दे ना मा. ३-२१

15. 14 7 reads सुहमप्पं marks no material difference in sense.

15 18. अवहत्थिय [अपहस्तित] = दूरीकृत laid aside.

20. 1–2 संजोएह धयमालोवसोहिए रहवरे-Harness the host of chariots, beautiful with flags and

canopies. आमोद = आवास A canopy

20. 16-17 पडिरूवसंकुच्छायाएहिं सुविणसत्थसारत्थसमत्थेहिं भणियं i. e. The astrologers, who took the meas urement of shade by the measuring-rod and who knew the deep sense of the science of astrology said. संकु = a measuring-rod.

23 7 J Reads पुण्णत्तेण the expression, I take, is पुण्णत्तण के. ला. म. s MSS. BF पुण्णत्तणं G पत्त. J s selection is warranted by one Ms. of के ला म The text of के ला म takes पुण्णत्तण.

23. 14 महायमाणसियं महायमाणं The intention of the author seems to be to bring about alliterative play by bringing to-gether similar expressions. The whole description of the birth-celebrations St. 51-55 is characteristic due to long compounds as well as to the description of the manner of dance prevalent in those days.

23 19 अट्टज्झाण (आर्तध्यान) see. ठाणांगे IX. चत्तारि झाणा पण्णत्ता ११.१ the ध्यान's are of 4 types (1) आर्त (2) रौद्र (3) धर्म (4) शुक्ल The आर्तध्यान is again divided into 4 parts (1) अमणुन्नसंपओगसंपउत्ते तस्स विप्पओगसतिसमन्नागए ११.१ ठाणांगे IX = the first type of आर्तध्यान is the continuous meditation for the separation of the unpalatable, when the unpalatable thing has befallen (2) वेदनाए ११.१० Ibid i. e. when the वेदना-

the mental or physical misery comes up. (3) विपरीतं मनोज्ञानाम् ।३२। ibid. when the palatable is snatched away (4) निदानं च ।३३॥ ibid. This निदान आर्तध्यान is the meditation occasioned by a very strong determination to obtain an unachieved object due to the intensity of the allurement for its enjoyment. In brief (1) अनिष्टसंयोग-आर्तध्यान (2) इष्टवियोग-आर्तध्यान (3) रोगचिंता-आर्तध्यान (4) निदान-आर्तध्यान

24 11 नियाणविरए. The fourth type of आर्तध्यान as explained above J has quoted आगम which explains it as कामोपहतचित्तानां पुनर्भवविषयसुखानुरागार्तं निदानं आर्तध्यानं भवति । पूज्यपाद in the सर्वार्थसिद्धि भोगाकांक्षातुरस्यानागतविषयप्राप्तिं प्रति मनःप्रणिधानं संकल्पश्चिन्ताप्रबन्धस्तुरीयमार्तं निदानमित्युच्यते । On तत्त्वार्थ VII 18. पूज्यपाद explains etymologically भोगाकांक्षया नियतं दीयते चित्तं तस्मिंस्तेनेति वा । The नियाण of तवस्स अनियाणं is given in the next stanza i. e. St 57

24 14 अणवगयदोस [अनपगतदोष] one who has not got away from faults.

25 25 अणाइरियसीलेण [अनार्यशीलेन] By incivil conduct

26. 1 कसाय—mental impurities they are 4—anger pride, deceit and greed which obscure the spotless nature of the soul and cause it to wander in the cycle of worldly existence.

27 1 2. St. 61 explains the why of the movements of characters and their births and rebirths that characterise all the Jain legends. This stanza is again found at the end of the second Bhava 123 15–16.

81 9 [illegible] J reads [illegible] which is obviously wrong J does not notice it in the corrigenda.

31 14 [illegible] = [illegible] । With the host of variegated banners raised.

32. 1 [illegible] i e one who has completed the study of 12 canonical works. See about [illegible]- the discussion in the Intro. of my Ed. of [illegible] & [illegible]

32 2 [illegible] । [illegible] 1 9 The knowlege are of 5 kinds [illegible] [illegible] । [illegible] 3rd kind of knowledge— it is the direct, limited knowledge of the matter without the help of the senses merely by the light of the soul. [illegible] mental knowledge, direct knowledge of another's thoughts about the matter This knowledge is higher than [illegible] and is dogmatically different [illegible] 1 26 [illegible] [illegible] ॥ ९९ ॥

32. 12. [illegible] See. Comm. [illegible] = [illegible] this is what I can guess The proper

explanation to bring about the pun-sense is difficult. For [illegible] See दे. ना. मा. १-१५

32 25 वरइत्ता-bride-grooms cf. Marathi [illegible]

34. 2. कल्लं tomorrow

34 7 [illegible]

34 24 Mark the stanza is metrically defective in the first line.

35. 14–5 The stanza is repeated on P 42 lines. 13–14

38. 3 [illegible] A small water-tank for washing clothes.

39 3–8 The explanation is given of how a being sometimes knows of its past birth.

42 18 [illegible] in the tank.

41 22 [illegible] Acquisition of the fundamental principle viz. the right belief (सम्मत्त) in the order of Jina (जिणसासण).

42. 1. लोगंतिय A class of gods living in the [illegible].

42. 16 [illegible] an effort.

43 1 [illegible]-by the ocean of all sorts of miraculous powers.

43. 2 रज्जु-A space-measure. [illegible] i. e. the universe of space.

43 3 ff All the sermon that follows closely resembles the details found in तत्त्वार्थ Chap I. 1 (ibid.) सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ज्ञानाद्दर्शनात् उप कमयो इमस्य [समयसार] सम्यक्त्वाज्ञानचारित्राणां परिणामा स्ति । (समरा० P 43 3) 43 5 तत्त्वार्थ VII 14 अगार्यनगारश्च ॥ i e. A व्रती is either a householder or a friar A house–holder can not like an ascetic follow हिंसानृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥ (तत्त्वार्थ VII 1) in their totality he therefore follows it with a little of reservation; hence he is said to follow 5 अणुव्रत [3 गुणव्रत taken as one & 4 शिक्षाव्रत] दिग्देशानर्थदण्डविरतिसामायिकपौषधोपवासोपभोगपरिभोगपरिमाणातिथिसंविभागव्रतसंपन्नश्च ॥ १६ ॥ ibid VII. 3. गुणव्रत are (1) दिग्विरतिव्रत (2) देशविरतिव्रत (3) अनर्थदण्डविरतिव्रत । & 4 शिक्षाव्रत (1) सामायिकव्रत (2) पौषधोपवासव्रत (3) उपभोगपरिभोगपरिमाणव्रत (4) अतिथिसंविभागव्रत The details of these व्रत as regards their अतिचार or trangressions are given in 45 1–48 10 The strict adherence to the above व्रत can in the long run help to annul the effects of कर्मन् Then of course the यतिधर्म–यतिधर्म which is of 10 kinds क्षमामार्दवार्जवमुक्तितपःसंयमसत्यशौचाकिंचन्यब्रह्मचर्याणि यतिधर्मः । 48. 9 or in st.69 P 43 8–9 St. 70 is also found repeated in our text P 107 lines 11–12 and also in हरिभद्र's धर्मबिन्दु 10 10 The principal point to be won by this discipline is सम्यक्त्व and कर्मक्षय

43 13–15 कर्मन् are of eight types (1) नाणावरणिज्जं (2) दरिसणावरणिज्जं (3) वेयणिज्जं (4) मोहणिज्जं (5) आउयं (6) नामं (7) गोयं (8) अंतरायं । See तत्त्वार्थ VI 11–26 explains all in thorough details. Also see तत्त्वार्थ VIII. 5

48 15–16. The कर्मन् is the result of the बंधन as described in तत्त्वार्थ VI. 1. मिथ्यादर्शनाविरतिप्रमादकषाययोगा बंधहेतवः ॥

43 16– 4 1 Once the कर्मन् is accumulated, it persists to exist with the soul for certain fixed time. This period is called स्थितिबन्धस्थिति This स्थिति is either उत्कृष्ट or जघन्य

For स्थितिबंध see Tattva VIII 15–21 The order in our text just follows it. विशेषावश्यक St. 1187–1188 for the same are:—

तीसमसागरोवमाणं कोडाकोडीउ नामगोयाणं ।
सत्तरी मोहस्स ठिई सेसाणं तीसकोडीओ । ११८ ।
बारस मासाइ वयणिज्जे अट्ठओ मुहुत्ता ।
भन्नु य नाम–गोए सेसाण अन्तमुहुत्त ॥ ११ ८ ॥

44. 2 ग्रंथिदेशोपमाण refers to the metaphor of पिपीलिका and ज्वर As long as सम्यक्त्व is not obtained there is only the way of यथाप्रवृत्तकरण i e. The way of natural course करण is defined वि भा 1202. करण ति परिणामो–करण means thought-acti-

सत्तण्हं पयडीणं अब्भिंतरओ उ कोडाकोडीए
काऊण सागराणं जइ लहइ चउण्हमन्नयरं । ११९२ ॥

If the duration of all actions remains one अंत कोडाकोडी सागरोपम (i. e. of each remaining karma-prakriti little less than one कोडाकोडी of सागरोपम each) then he attains one of the four सामायिक viz, सम्यक्त्वसामायिक, श्रुतसामायिक, देशविरतिसामायिक and सर्वविरतिसामायिक, and further [44 4 तीसे वि य वेसेसे कहिए] वि. भा ११९ :—

अंतिमकोडाकोडीए सव्वकम्माणमाउवज्जाण
पलियासंखिज्जइमे भागे खीणे हवइ गंठी ॥

The कर्मग्रंथि is obtained when the incalculable part of पल्योपम wears away out of कोडाकोडीसागरोपम of all seven actions excepting the आयु action

वि भा ११९५ is cited verbetim in the text for the explanation of which I cite the commentary of मलधारी हेमचन्द्र on the same gatha fully—

गंठि त्ति सुदुब्भेओ कक्खडघणरूढगूढगंठि व्व
जीवस्स कम्मजणिओ घणरागद्दोसपरिणामो ॥

ग्रन्थिरिति भण्यते । कः ? इत्याह—कर्मजनितो घनरागद्वेषपरिणामः । कस्य ? । जीवस्य । कर्म मूलः कर्मजनितः कर्मविशेषजनकः । अयं च दुर्भेदो दुर्मोचो दुरुच्छेद्यो भवति । कः इव ? कक्खडघनरूढगूढग्रन्थिवत् । कर्मग्रन्थिरिव । कर्मग्रन्थिरयं तथा ग्रन्थिरिव ।

[illegible]

[illegible] । १९९ ॥

Just as by washing clean Kodrava grain becomes (1) intoxicant (2) half-cleaned (3) completely cleaned, in the same way the भव्य divides मिथ्यात्व by the thought activity

In brief it should be borne in mind that the destruction of the मोहनीयकर्म is the most necessary preliminary for the destruction of the other three (1) ज्ञानावरणीय (2) दर्शनावरणीय (3) अन्तराय which form the घातियाकर्म. It is not however a guarantee that the मोहनीयकर्म once destroyed may not by some way or the other attach to the soul, merely because the mental outlook (मनोवृत्ति) is kept unsullied. For this, three ways of spiritual development in the case of भव्य souls are noted (1) यथाप्रवृत्तकरण-अपूर्वकरण 44 12 i. e. by the way of ordinary routine development of the soul going on from beginningless time (अनादिकाल) by the gradual annihilation of कर्म. By this in course of time one may destroy मोहनीयकर्म by the यथाप्रवृत्तकरण

Arriving at the cognition of कर्मग्रंथि which requires to be broken there are some souls which can break it and some that can not. Those who can

they can by the way of (2) अपूर्वकरण i. e. the special extraordinary power of spiritual development. According to 44 12 he breaks the कर्मग्रन्थि to a certain extent and realises the 8th गुणस्थान called अपूर्वकरणगुणस्थान cf हरिभद्र विंशतिविंशिका VI 6–8. (ed. Prof K V Abhyanker) सपत्तं पयडीणं [illegible] [illegible] । [illegible] अपुव्वकरणेण [illegible] ॥ [illegible] [illegible] अपुव्वमनियट्टिमेव [illegible] । [illegible] [illegible] [illegible] [illegible] [illegible] ॥ [illegible] [illegible] । [illegible] पुण सम्मत्तपुर [illegible] ॥८॥ Thus the [illegible] obtains when the soul breaks कर्मग्रन्थि The भव्य is thus on the 8th गुणस्थान called अपूर्वकरणगुणस्थान (3) अनिवृत्तिकरण is the way for the spiritual development which enables the soul after the [illegible] of [illegible] is [illegible] to get the सम्यग्दर्शन at which the soul [illegible]. The [illegible] attains with this the 9th गुणस्थान अनिवृत्तिबादरसंपराय गुणस्थान. Now after this मिथ्यात्वमोहनीय remains still in a negligible quantity It is divided into 3 parts (1) शुद्ध quantum of मिथ्यात्व (2) Mixed quantum of मिथ्यात्व and सम्यक्त्व (3) the quantum of सम्यक्त्व and thus the future (भविष्य) of the भव्य soul is built on this If the first two begin to fructify he has to fall back from his स्थान; if the सम्यक्त्व begin to fructify he obtains सम्यक्त्व [(It should be so termed in [illegible] and not [illegible]) See हरिभद्र

वि. वि VI 17)] and obtains the five properties शम संवेग निर्वेद, अनुकम्पा and आस्तिक्य which are obtained of course in the reverse order i. e. आस्तिक्य (faith) first and शम last At this time, the जीव has two sorts of knowldge मति and श्रुत [See for details Prof. V Glasenapp Jainismus P 197 Guj. Trans हरिभद्र's विंशतिविंशिका VI. These details will be sufficient though more can be found in the कर्मग्रन्थ].

45 1-16. St. 71-St. 78 describe the five properties (लिंग) of सम्यक्त्व viz. उपशम संवेग निर्वेद, अनुकम्पा आस्तिक्य. It should be noted that St. 72 begins कृत्वा च [illegible] till St. 77 end. [illegible] tally word for word with the St 9-St. 14 of हरिभद्र's विंशतिविंशिका VI. Again to note, हरिभद्र while quoting this stanza [illegible] च (44. 23) [illegible] (45. 14) [illegible] । To Quote the भाष्य on तत्त्वार्थ I. 2. [illegible] [illegible] ।

45 17-19 दि श्र ११९ explained above.

46. 22-47 1 exactly is the Prakrta paraphrase of तत्त्व VII 16. [illegible] ॥

In the explanation of अतिचार etc. one may refer to Hoernle's उवासगदसाओ or Dr P. L. Vaidya's edition of the same. The translation, however will sufficiently give an idea about them to the students.

48. 1-48. 4 The description of अतिचार's or transgressions of व्रत is given. The details closely follow तत्त्वार्थ VII. 11-32. For want of space, I do not enter in the full discussion of the same. I quote only the Sutras.

शंकाकांक्षाविचिकित्सान्यदृष्टिप्रशंसासंस्तवाः सम्यग्दृष्टेरतिचाराः ॥१८॥ व्रतशीलेषु पञ्च पञ्च यथाक्रमम् ॥ १९ ॥ बन्धवधच्छविच्छेदातिभारारोपणान्नपाननिरोधाः ॥२०॥ मिथ्योपदेशरहस्याभ्याख्यानकूटलेखक्रियान्यासापहारसाकारमन्त्रभेदाः ॥२१॥ स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाधिकमानोन्मानप्रतिरूपकव्यवहाराः ॥२२॥ परविवाहकरणेत्वरपरिगृहीतापरिगृहीतागमनानङ्गक्रीडातीव्रकामाभिनिवेशाः ॥२३॥ क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः ॥ २४ ॥ ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तर्धानानि ॥ २५ ॥ आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ॥२६॥ कन्दर्पकौत्कुच्यमौखर्यासमीक्ष्याधिकरणोपभोगाधिकत्वानि ॥२७॥ योगदुष्प्रणिधानानादरस्मृत्यनुपस्थापनानि ॥२८॥ अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादाननिक्षेपसंस्तारोपक्रमणानादरस्मृत्यनुपस्थापनानि॥२९॥ सचित्तसंबद्धसंमिश्राभिषवदुष्पक्वाहाराः ॥ ३० ॥ सचित्तनिक्षेपपिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥ ३१ ॥ जीवितमरणाशंसामित्रानुरागसुखानुबन्धनिदानकरणानि ॥ ३२ ॥

48. 5 10 क्रोध exists on the individual in 4 ways (1) अनुबन्धि (2) निरनुबन्धि (3) अनुदयवंत (4) सत्तावंत मात्र VIII 4 अप्रत्याख्यान and प्रत्याख्यानावरण refer to the 2nd and the 3rd. भेद. When these भेद are slackened by the सामग्री in this birth or after many births he can take to ten-fold यतिधर्म.

48. 11 A जीव at the 5th गुणस्थान obtains only the partial non-attachment=देशविरति but at the 6th गुणस्थान complete non-attachment=सर्वविरति is obtained though प्रमाद to certain degree makes its appearance. The 7th गुणस्थान=अप्रमत्तसंयतगुणस्थान is higher though still a stage of tussle. From the seventh stage, the way of अपूर्वकरण carries the जीव to the eighth गुणस्थान=अपूर्वकरणगुणस्थान and rises to proper श्रेणि with मोह either suppressed or on the path of extinction. The ways bifurcate for rising to the higher गुणस्थान. These ways are called उपशमश्रेणि and क्षपकश्रेणि.

To explain by illustration the lid of a vessel of a boiling state remains raised as long as there is the force of the vapour forcing out of the vessel but as soon as the force of the vapour slackens, the lid falls down. In the same way the minimum quantum of मोह is kept in check by the ascendency of the spiritual force; but with the spiritual force slackening the मोह

regains its power and the भव्य falls even from सम्यक्त्व This is called उपशमश्रेणि in which the भव्य tries to suppress the little quantum of मोह and thus can rise up to the 11th गुणस्थान when he becomes उपशान्तमोह and he can stay there for a very short time being liable to fall (पतन) either by physical death or the power of मोह gaining ground If he falls he can not get सम्यक्त्व in one life; otherwise he can This is called उपशमश्रेणि

In the case of क्षपकश्रेणि the भव्य gradually uproots the मोह till it comes to final extinction and he is led by this way to the 12th गुणस्थानक्षीणकषायवीतरागछद्मस्थगुणस्थान from which there is no fall The भव्य by this क्षपकश्रेणि surely gets the मोक्ष while by उपशमश्रेणि the भव्य on account of the suppressed minimum quantum of मोह has to fear a fall and has only a chance for मोक्ष if he does not fall. So far the क्षपकश्रेणि is superior to उपशमश्रेणि

48. 12-15. Both these verses occur in वि. भा. १२२२-१२२३ I quote below the full commentary of मलधारी हेमचंद्र on both of these stanzas the translation of both of which is accordingly given below—

सम्मत्तम्मि उ लद्धे पलियपुहुत्तेण सावओ होज्जा
चरणोवसमखयाणं सागरसंखंतरा होंति ॥ १२२२ ।

यावत्यां कर्मस्थितौ सम्यक्त्वं लब्धं तस्याः पल्योपमपृथक्त्व-स्थितिखण्डे क्षपिते श्रावको देशविरतो भवेत्। ततोऽपि संख्यातेषु साग-रोपमेषु क्षपितेषु चारित्रमवाप्नोति। ततोऽपि संख्यातेषु सागरोपमेषु क्षपितेषूपशमश्रेणिं प्रतिपद्यते, ततोऽपि संख्यातेषु सागरोपमेषु क्षपितेषु क्षपकश्रेणिर्भवति ॥

एवं अप्परिवडिए सम्मत्ते देवमणुयजम्मेसु
अन्नयरसेढिवज्जं एगभवेणं च सव्वाइं ॥ १२२३ ॥

एवमप्रतिपतितसम्यक्त्वस्य देवमनुष्यजन्मसु संसारं पर्यटतोऽन्योन्य-जन्मसु देशविरत्यादिलाभो भवति। यदि वा तीव्रशुभपरिणामवशात् क्षपितप्रभूतकर्मस्थितेरस्य जन्तोरेकस्मिन्नपि जन्मनि सर्वाण्यपि भवन्ति। केवलमिदं तेष्वपि मध्ये सैद्धान्तिकाभिप्रायेण च अन्यतरश्रेणिवर्जानि एकभवेऽपि भवन्तीति। तदेवमभिहितं सम्यक्त्वम् ॥

According to the above commentary the translation will be as under –

When the duration of the action while the right belief is obtained is reduced by 2 to 9 पल्योपम, the भव becomes a Sravaka, from that (i. e the remaining duration) when calculable सागरोपम are worn away he attains चारित्र (i. e. right conduct), from the remaining duration when the calculable सागरोपम are worn away he obtains उपशमश्रेणि, and from the remaining duration, when the calculable सागरोपम are worn away he attains क्षपकश्रेणि. (1222)

Thus when his right belief does not shake away the high souled one with r wandering in the orders a m r g t l all (e. the right con luc) m t rh without ha ving t k p m h obtains all. (1 3)

n T T t a IX. 4 m h

42 f u l l x the m l l (l) l ( ) 93 For the IX L) p nation X III X 10 Sc 20 for parallon VIII Notes l has the stanzas of 42 laulu verbatim from

50 5 [illegible] The faults are [illegible] the faults of [illegible] are [illegible] as well as [illegible]; hence these food-faults are five. For explanation see. [illegible] XIII. Notes. P 28 [illegible]=Observing 5 [illegible] or rules of heedful conduct See [illegible] IX 5 [illegible] is defined as [illegible] IX. 4 [illegible] It is of three kinds (1) [illegible] (2) [illegible] (3) [illegible]

50 7 [illegible]=Accompanied by 25 [illegible] i. e. The concrete way to put in force properly 5 [illegible] VII. 3 defines [illegible] The 25 [illegible] are as follows I 5 [illegible] of [illegible] II 5 [illegible] of [illegible] III 5 [illegible] of [illegible] IV 5 [illegible] of [illegible] V 5 [illegible] of [illegible] (1) [illegible] (2) [illegible] (3) [illegible] (4) [illegible] (5) [illegible] ।

50. 7 The [illegible] is [illegible] and [illegible] Both of them are described in [illegible] IX [illegible] [illegible] ॥ १९ ॥ [illegible]

वैयावृत्त्यस्वाध्यायध्यानव्युत्सर्गा n ९ ॥ The details of all these are given in the subsequent सूत्र of स्वार्थ

50. 11 अट्ठारससीलंगसहस्सधारिणो holding 18000 varieties of good conduct. The inquisitive will find all these 18000 varieties in charts published by Jaina theological publicists

53. 14 अन्तोमुहुत्तेण [अन्तर्मुहूर्तेन] the duration of time less than two घटिका or forty-eight minutes.

55. 1 अंतिमे- An adjective formed from अनुत्तम by adding इन

55. 5 समर्क-[समक] with.

55. 8. फलिहा [स्फटिक] A quartz a crystal-stone

55. 0 वेरुलिय [वैडूर्य] A kind of gem.

52. 5 उवओग the power of consciousness used by the soul in dealing with the objects.

56. 4 अणुं [अणु] continuously

53. 10 अहक्कम [यथाक्रम] according to the order see the translation, वि परिणम ef. विपरिणम 53. 14 to transform.

54. 6. वेग Congratulatory words.

56. 15 सुविणंमि [स्वप्ने] in the dream this is also found as सुविणमि in the MSS.

57 10 [illegible] [[illegible]] A gift for support.

58 8. [illegible] mansion on the road.

58. 14 सिलीमुह=(1) bee (2) an arrow

59 15 ओसक्कमाणि [अवसर्पत्] receding

60 14 अद्धच्छिपेच्छिएहिं [अर्धाक्षिप्रेक्षितैः] By glances with half-open eyes.

61 5-18. St. 120 St. 126 describe the [illegible] of the princess tenderly yet conventionally

62. 23. णिसण्णा [निषण्णा] sat.

63 3 [illegible] is an adverbial compound.

63. 14 [illegible] shanks

63 17 [illegible] [[illegible]] Whose elbows were not jutting out.

64 1[illegible] [illegible] refers to the father of कुसुमवती, who was a vassal, महाराय refers to the father of [illegible] who was the principal king

66. 14 [illegible]=[illegible] lover of pictures. [illegible] is a pun-expression [illegible] and [illegible].

7 1 [illegible], [illegible]. [illegible] 11 " [illegible] " J reads [illegible].

67 2 J reads [illegible] which I have followed in my text. But it requires to be emended [illegible]; mark the use of [illegible] in the following line.

पिण्ह If connected with दिवण would be anomalous since we have सामसुणाऊसकवलयासमि

67 4 उच्चमइ [उच्चमयति] becomes distressed. pines away

67 17 आपीडो=आपीडक a garland of flowers generally for the decoration of the crest

69 12. वारेज्जओ fit for marriage वारेज्ज–दे ना मा. 7 55 वारिज्जो विवाहे पाइयलच्छी नाम ११ वारिज्जं विवाहो ।

69–76 13 The details of marriage are very interesting to those who are interested in the social history of Gujarat, in the eighth and the ninth centuries. The marriage–ceremony is also fully described in the भविसयत्तकहा of धनपाल an Apabhramsa poem

70. 18. An illustration of विरोधाभास कमदुगम्म वि कमलमिव ।

78. 17 देसविरइ [देशविरति] to become a श्रावक by obtaining partial विरति and to obtain the 5th गुणस्थान.

81 5 महातमनिरयाणे नरए [महातमःप्रभायां नरक] A sub-hell of the hell-world तमतमा, the भाष्य on तत्त्वार्थ III 2 P 64 मेरा वारावत कालिमिरा इत्येवमादि अनुभवामाव etc. Pandit Hargovindadas in his पाइअसद्-

भगवओ gives the equivalent पट्टमग्ग quoting this passage but with no other authority It is purely a देश्य name.

81 2 अकामनिर्जरा the state of enduring hunger thirst etc without having the will to निर्जरा [the annihilation of actions] See. तत्त्वार्थ chap X. 2. बन्धहेत्वभावनिर्जराभ्याम् ॥

85–ff The story of conducting a search through police-men before a jury of the distinguished citizens is characteristic of the process of justice in those days.

86. 7 आरक्खिएहिं [आरक्षिकैः] by the police-men.

87 9 परकेरं It is a प्रत्यय to show possession. Belonging to another

88. 7 वरुणवय. I suspect this must be interpreted as the synonym of the tutelar deity cf even in modern Gujarati वेताळ at times as the name of th tut lar deity of village.

89. 21 समणधम्मो साहुधम्मो See the enumeration of ten– fold यतिधर्म enumerated in 43. 9–10 St. 69 also तत्त्वार्थ IX. 6. उत्तम क्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिंचन्यब्रह्मचर्याणि धर्मः ॥ All see. 107 11–12 St. 199 Also in कि कि

17–18. केवलिपन्नत्ते ends and धर्मश्रद्धा is produced which takes him to become a friar He comes to the 6th गुणस्थान

92. 17 सेनासमन्तसामन्तेषु भवसंपात्सु [सर्वसामन्तमहासेनेषु प्रयाससान्तेषु] When the hosts of सामंत were engaged in the protection of the frontiers

93 7 स्वेदे=स्वेदे

94 2 निस्सूणाणा म. म I 110. निस्सरणी

96. 10 भद्राश्चसु पत्तसु पयाणएसु; पयाणय march most b. a measure of distance 113. 8. Cf पि. आ. पयाणवंतियं

95 15 नायागमसुमरं चारित्तमोहपायं । Cf पि आ. 1292—

सो उवसमो जत्थ उदओ न होइ दविएण भावओ वा वि ।
सुहुमोदयम्मि मीसे न तु उवसमिए विसेसोऽयं ॥ १२९२ ॥

This gāthā explains what is क्षयोपशम and उपशम; it can be translated as That indeed is उपशम when the new action to arise is nullified and the remaining action is suppressed In the mixed (i. e. क्षयोपशम) there is the partial (lit. subtle) rise of action but that is never in उपशमिक. This is the difference

96. 17 चारित्तमोहणीय This is the variety of a मोहणीयकर्म, which is an action done under the influence of कषाय Cf तत्त्वार्थ VI. 15, कषायोदयात्तीव्रात्मपरिणाम (कषायजात:) चारित्रमोहस्य । The 25 sorts of चारित्तमोहणीय = 16 under the influence of कषाय + 9 under the influence of नोकषाय

१० 18. सत्तसीलाणं = सम्यक्शीलानुवर्तनाय the determined propensity towards good conduct.

103-107 The मधुबिंदु parable which is famous with Jain theology to show the utter insignificant shadow of happiness in this worldly life before the stupendous heaps of misery. The earliest mention of this fable is found completely in the वसुदेवहिंडि of संघदास who is earlier than हरिभद्र. I quote the कथानक as given there. उवसंहारो इम दिट्ठंतं । जहा णाम कोइ पुरिसो बहु देसाडी अ[illegible] जहा णाम अडविं, तत्थ [illegible] सीहाडवी । जहा [illegible] तहा [illegible] जहा पन्थो तहा [illegible] [illegible] । जहा पासेहे, तहा [illegible] । [illegible] तहा [illegible] । जहा [illegible] तहा [illegible] य । अदु तहा [illegible] । जहा [illegible] [illegible] मधुबिंदु[illegible] केवल [illegible] ॥ (वसुदेवहिंडि ed. मुनि चतुरविजय and मुनिपुण्यविजय Part I. Page. 8 lines 16-21) Mark the style 103.16-114.9. It is replete with long compounds. In the fable recorded by हरिभद्र the additions to the above are [illegible] while [illegible] above means [illegible] striking contrast) Mark the simplicity of वसुदेवहिंडि fable.

103–6 ओसक्किय = अपसृत्य having moved.

104 4 गय्म ते मा मा र ४१ कहुलुणिमि गय्मो। i. e. shrill noise. कक्कस i. e. thick foliage.

105 10 मयणपिउण=मदनात्म

105 17 सिक्कइ=buttings. पा स म suggests the emendation to J –सिक्काईं; my Ms. सिक्काईं; सिक्काईं is grammatically acceptable. The prose-order of the whole verse.–तार च वर्तं अपावमापेण कुविएण सयणारवेण मयोरहत्थमि सिक्काइं चविपं सिङ्ग्माइं ॥

106 5 सम्मजं = मार्जयित्वा It is remarkable that the infinitive of purpose is getting mixed with the adverbial past-participle a tendency of very common occurrence in अपभ्रंश

107 21–22 the सावय : See तत्त्वार्थ IX 19
108. 1–2 धर्मसंवरणः तत्त्वार्थ IX. 20 both of these सूत्र are previously quoted in these notes. 103. 4–5 at 202 enumerates the 17 kinds of संयम which are (1) पंचासवविरमणं = पंचाश्रवविरमण (2) पंचिन्द्रियनिग्रह (3) चतुर्विधकषायजयः (4) दंडत्रयविरति = मनोवाक्कायविरतिः । सामायिक is defined by तत्त्वार्थ VI. 1–2 as कायवाङ्मनःकर्मयोगः ॥१॥ स आस्रवः ॥२॥ आस्रव is of 5 kinds: मिथ्यात्व, अविरति, प्रमाद, कषाय and योग see तत्त्वार्थ VIII. 1 enumeration of बंधहेतु = आस्रव. अष्टादशविधअब्रह्मत्याग = Giving up of 18 kinds of अब्रह्म

111 16–17 वेयणाहरणमोहणपडिया i. e. by a magic-cloth, which when put before the spectator's eyes, produces enchantment.

98 18. सत्ताभिलाष = सम्यक्चारित्राभिलाष the de mined propensity towards good conduct.

103–107 The मधुबिंदु parable which is famous with Jain theology to show the utt insignificant shadow of happiness in this wo life before the stupendous heaps of miser The earliest mention of this fable is found c pletely in the वसुदेवहिंडि of संघदास who is ea than हरिभद्र I quote the दृष्टान्त as given th कम्मंतातो इव हिंडंतस्स । जहा वा पुरिसो सत्थ कंतारो अ जहा सा अडवी तहा जम्मजरारोगमरणबहुला संसाराडवी । जहा म तहा नरगतिरियजाईओ जहा सप्पा तहा कोहमाणमायालोभा ग कसाया दोग्गइगमणणायगा । जहा रुक्खो, तहा मोक्खमग्गो । मणुस्सा तहा आउकालो जहा रुक्खो तहा बिंदिसंचयं पतिनिविट्ठ जहा मूसगो तहा कम्मलेसा अहव अविरति मिच्छत्तं च । मधु तहा रू–रस–गंध–फास–सद्दा इंदिया । जहा महुयरा, आगंतुगा सहीयया वाही तथ्थे भवदोसे पसमपस्सा दुम्मे मु मधुबिंदुसमसुमणो केवल सुहकप्पा ॥ (वसुदेवहिंडि ed. मु पुण्यविजय and मुनिचतुरविजय Part I. Page. 8 l. 16–24) Mark the style 103 16–114.8. It replete with long compounds. In the fable reco by हरिभद्र the additions to the above are:–अ जन अजगर–अयोग while इस above means दैवयोग striking contrast) Mark the simplicity of वसुदेव fable.

SAMARĀICCA-KAHĀ

•

AUTHOR'S INTRODUCTION

Pr [1—6.]

॥ भूमिया ॥

113. 10–114. 18. A parable of a frog, an old serpent, a kural bird and a python

114 7 आवासविरचनभूमि A Camp-ground.

114. 19 स्ववशी = स्ववश Independent.

115 4 अनभिज्ञं = अनभिज्ञ not acquainted.

116. 16. सिद्धार्थ White mustards.

118. 10 रौरवनरक = रौरव is the name of hell in रसातल hell-world; here it has the general sense of hell.

119 1 स्वहस्ते = स्वहस्तैः by their own hands

119. 1 I reads शरीरोपघातेषु; my Ms. बैठ. के (देश) very much.

119 7–10 It is imagined here that this world is rapt in the addiction to improper things. The queens beat their breasts which were already tormented of carrying the burden of pearl-strings, by hands which resembled the sprouts of Asoka trees (suggesting by अशोक that they were not sorry for their bad action) inflicted punishment on the breasts which were already afflicted. Hence the poetic conclusion.

123 4. कल्पतरुता च दर्शितवती इत्यपि cf. 26. 18. The same sentence is repeated.

121 15. स्वच्छ-सदृशे.

122. 13. पाथेय-पथदन road-provision.

123. 7 J reads स्ववशे.

123 9 अधोरेति used as a verb-अधोरत्व.

SAMARAICCA KAHA

[illegible]

[illegible]

॥ [illegible] ॥

Enough of prolixity; hear ye things worth hearing; praise ye things worth praising; practise ye things worth practising. In that case,

[2] Those are the things worth hearing, which ensure the highest bliss to men and gods, which are full of meaning which are poken by the omniscient sages, and whose fam rests stable in the world (6).

And also those – right belief, right knowledge and right conduct, which are spoken by them (i. e. the omniscient sages) are alone the things worthy of the wise (7).

And also those things are worthy t be shunned, which form the cause of the life in low state, which consist of false belief etc. and which are gainst the people (8).

The things worthy t be practised, by being free from attachment, are right belief, right knowledge and right conduct, which destroy th low stat and which are, as it were, the desire-fulfilling jewels (9).

Then here gara th qualificatory determinant in the present work fit t hear in it is spoken with the purpose that these thing which are spoken by the omniscient sages are worthy of hearing (10).

I will narrat succinctly the life-history which is accompanied with those things, which will give delight t those who intend to attain the spiritual goal; which is great and is full of meaning; hear ye this (11).

In that (i. e. the life-history) the plaion of the former teachers in the matter of the story is threefold

i. e. celestial, celestial-temporal and temporal. That indeed is the celestial matter where the life of gods alone is described; the celestial-temporal matter where the life of both gods and men is described and the t mporal matter wher th l f of men alon is described. In this case (e th d p ction of lif) the tories in general are f four types iz. the wealth-story the love-story, the eligion-st ry nd th mixed tory. Among them the wealth-story s sa d to be namely on which has for its outst ding m tter w alth, which deals with sword, ink, plough g trading nd mechan al arts, wh ch consists of the big ppl cation such as the application of varied m tals which i plotted out with conciliation, schism, bribery and pu ishment. That is called to be a love-story wh h has fo t principal them love which treat w th the love ess arts, ge body and wealth; (3) which has for it essence th news and the meeting bristl ng with l which is ccompanied with things lik th m m nts of f mal messe ger amours, the consequent affection t That is the ligion-story wh ch a ms at th principal object of rel gion wh h tr ts mainly f rgi eness, softness, straightforw dness bsolution penance control of senses, truth purity non-po sess on, cont nence; which contains the m tt of the partial ows—th ow to set a limit to the direction f movements, the vow to limit the egions of mov ment the ow t guard th soul against unnecessary evils, th *observance of righteous* conduct, th vow to fast on particular days, the vow to limit the enjoyments of food, drink etc. and th vow of sharing one s food with monks, nuns and other visitors—which proceeds with the matters like mercy

the state of enduring hunger thirst, etc. without the will to destroy actions etc. That is called th mixed story which treats mainly the three objects; which has poetry a good story and th breadth of the meaning of the work, which is distinguished by the secular lores and doctrines, and which is accompanied with causes, purposes and illustrations.

Of those stories, the hearers are threefold, viz. the low the ordinary and the high. Among them, the low people, influenced by Tamas (i. e. ignorance) are those whose sense is warped by anger pride, deceit, and greed; who are averse t th sight f the next world, who only see how t get the highest object of this world, who have no compassion towards living creatures,-they (i. e.th low) attach themselves to the w alth-story which is with the set intent t lead t low after-life, which is inimical to the happy after-life, and which is, in reality full of evil things. Th ordinary people, influenced by Rajas (i passion) are those whose mind is mad senseless by the poison of th object of senses like sound et who follow th str in f their senses which are inimical t the reality who have not experienced the path t the Highest, and whose ideas are not settled bout what is nice and what is not nice (with the determination that) this is nice but that is nicer [4]-they (e. the ordinary) att ch themselves to the love-story which redound t increase misery here and in the next birth; which is composed simply of ridiculous things; and which is worthy to be laughed out by the wise. They are little influenced by Sattva; who are little more elevated, whose hopes are settled on the world, this

as well as the next; who though clever according to the standard of the world, are in reality bereft of the proper knowledge of th essence who though disregardful of low pleasure, are not unatt ched to higher pleasure;—they (i.e the h gh-ordinary)att ch th mselv s,according to their mental fit ess to th mixed story wh ch treats of both high nd l w aft r-lives wh h m t t the nat re of this world; wh h ccompa ed with th pri kling of all sorts of entim t d wh ch g rat s ariet es of m ntal conditions Th high t peopl influe ced by Sattva;—in whom is born no tt hm t bout birth old age and de th whos mind has real zed th bl ssful urse even in the next b rth wh re rs to th joyments of sense wh h ve left off sins ev with th ir meari g who know th re l t of th h ghest bode, and who have ne d th tt n t f b lut on —they (e the highest) tt h th m l es t th ligion—story which is w rth th adm t f th w wh h is the most levated f ll stor nd wh h is p tronized by great m

Th l l th w ll narr t th ligion-story cons t ng th le tual—t mpor l pl t And by the mak rs f th l gious ptur wh tt l m at l stu k t th b l t w th t m l bl t whom a straw j w l pe l clod f rth nd gold all are of equal l wh ha bt ined th p th to the High t Abode d who ar devoted to benevolence to others though the sam is ot done to th m;—by them t is said—

Through religion is the g neration in the f mily thro gh religion is the ttainm t of lestial beauty

through religion is the prosperity and wealth; through religion is the wide-spread fame. (12)

Religion is the crown of auspicious things; and is a crown of medicines of all miseries; religion even is the great trength; religion is the protection and the refuge. (13)

What of peaking more ? Whatever is seen, in the whole of this world, propitiating even to mind and senses is all the fruit of religion. (14)

[6] At the terrible time of death, hard-earned wealth, body the relatives, are left aside and only religion becomes the sound helper (15)

Religion helps to obtain the celestial world and thence an elevated human life and thence soon the absolution which consists of eternal bliss and the separation of miseries. (16)

The neutral-minded and high-souled man who hears the religious stories spoken by the omniscient, gets knowledge, and getting knowledge follows it (i. e. religion.) (17)

Then having known first the quality of religion, I shall speak the elevated history giving the idea of the merits and demerits of one who is the worshipper and the other who is not, (18)

Hear ye, I narrate the history of Samarticca, the king of Avanti, which is composed of nine previous births, and which brings about non-attachment to the world to the high-souled beings. (19)

Here, of them both there are many births; they are all not useful; there is proper mutuality amongst the nine; wherefore this number is said (20)

Just the sam matter upto the endurance of the calamity by Girisena, which was narrated by the Lord who attained the absolution, to a Valandhara god, (21)

To king Municandra and to his queens Narmada and others,—the same matter I also tell you succinctly with its sense made clear (22)

It is said by former teachers:

Gunasena and Agnis armam; Simha and Ananda, the father and the son; nd S'ikhin and Jalini, the mother and the daughter; Dhana and Dhanas ri, the husband and the wife; (23)

Jaya and V'jaya born of the same mother Dharana and Laxmi, the husband and the wife; Sena and Visena two agnates in the seventh birth. (24)

Gunacandra and Vyanvyantara; Samaraditya and the soul of Girisena, then of the one there is absolution and of the other unending worldly existence. (25)

The cities are Kntipratistha, Jayapura, Kosambi, Sus arma, Kayandi, Mayandi, Campa, Ayodhya and Ujjami. (26)

[6] The births of Gunasena are in Saudharma, Sanatkumara, Brahmaloka, S'ukra, Anata, Arana, in Graiveyakas and Anuttara heavens. (27)

The rebirth of the other is first among the class of Vidyutkumar demi-gods; and then the remaining

rebbiths are respectively in the Ratnaprabha etc. (viz the seven nether worlds.) (28)

The periods among gods of the one is respectively 1 5, 9 15 18, 20, 30, and 33 Sagaropamas. (29)

The periods of the other among gods for 1½ Palyopamas; in hells 1 3, 7 10, 17 22, 33 Sagaropamas. (30)

Thus these are the traditional stanzas of the story. It is indeed proper that their real sense must be narrated in details according to the preachings of the teacher

SAMARĀICCA-KAHĀ

•

THE STORY OF THE FIRST BIRTH

[Pp 6–55.]

॥ गुणसेन–अग्गिसम्मा ॥

7 4]

Here, in the country of Aparavidcha, on the continent of Jambudvipa, there was a city named Kantipratistha. It was beautified by high white ramparts. It had a ditch covered over with hosts of lotuses. It had finely laid-out meeting-places of three roads and squares. It surpassed with its palaces, the beauty of the mansions of th lord of gods.

There women throw into the background by faces, speech, eyes and gait, the lotuses, the cuckoo, the lilies and the swans. (31)

There men have the addiction to lores, the greed of unblemished fame, the fear always in sins and the ambition to be rich for religion. (32)

[7] There was the king by the nam of Pūrnacandra, with the circle of his near and distant neighbours consisting of 12 princes in control, devoid of the blemish of pride and pleasing to the eyes and the mind of the people [like the full moon, with perfect disc, with mark of the deer gone and pleasing to the eyes and the mind of the people.] (33)

His principal queen of the harem was by name Kumudini who was an ideal wife, who increased the bliss of senses and who was beloved as Rati to the God of Love. (34)

And to them was a son Prince Gunasena by name, full of a number of qualities and from childhood like a Vyantara god solely devoted to sport. (35).

In that city there was priest by the name of Yajnadatta; who was much respected by all people; who recited number of scriptural texts; who was clever in the w ys of the world; and whose activities and possessions were meagre. He had a son by name Agnisarman; who was born of th womb of Somadevi; whose head was large and triangular; whose eyes were round and slightly tawny; whose nose was broken and was only visible as there was something like it at its place; the only signs of whose ears were mere holes; whose big teeth had simply conquered the lips; whose neck was very long and crooked; whose both hands were knotty and short, whose chest was very narrow; whose belly was jutting uneven and slanting; whose waist was uneven, big and aised on one side; whose both hips were unevenly set whose loins were stiff and heavy; whose feet were long and unequal; whose hair was tawny like the flame of fire Out of curious fun, Prince Gunasena, laughing w th the lappings of hands, made him dance in th midst of city-people with the music of a big trumpet, ac ompanied with well-beaten drums, tabors, fif and cymbal h made him walk with enhanced peed many t m on the main roads; who was given the nam of Maha-r j (gr at king); who was placed on an ass, who was surrounded by number of d lighted children, who held the worn-out sieve for lo and the drum was beaten with fine measured be ts. Thus (8) to him who was molested

every day by him as by the god of death, the feeling of averseness to the world was born. He thought,

"Men, smitten with the contempt of all people, mocked at by all people and having not meritorious deeds done in the past, have to put up with the insults of others. (36)

If the religion, which is followed by good people and which brings surely happiness even in the next birth, is not practised by (me) an unfortunate one of a foolish mind, (37)

Now having seen the terrible consequence of the unmeritorious, I shall observe the religion which is followed by the ascetics and which serves as a relative in the next world, (38)

So that I may not obtain even in the next birth such a terribl mocking treatment which is laughed at by all men. (39)

Having thought so, he who had grasped the path of th *version to worldly life*, went out of the city Within a month, h arrived t a penance-forest; which was situated on the border of that country; which was full of trees like Bakula, Campaka, Asoka, Punnaga, Naga te; in which antagonistic wild beasts like deer and lions etc. were peaceful; where there was a thick cloud of smoke, bearing the smell of fragrant oblations; whose wild sides were adorned with pure water moutains and rivers; and which brought contentment to the hearts of anchorites. Its nam was Suparitosa.

Having arrived there, he waited for a muhūrta as his body was tired on account of (travelling) a long way and then he entered that penance-forest. (40)

He saw there the head of those hermits by the name of Arjava Kaundinya; who had bark-garments, rough matted hair deer-hide, and wooden staff; who made tripundra mark with the particles of ashes; who had gourd by his side; wh was of blissful appearance; who sat with ease on seat in the plantain-bower in meditation; who turned rosary of Rudraksa with his right hand, whose lips and neck were little moving by the repetition of the text of holy incantations, who with the eyes bent on the nose, restrained all the remaining activities; who took p a posture fitting to Yogapattaka (i. a cloth thrown over the back and the knees f th ascetic during abstract meditation) made up of flax (41-44) [9]

At the ery sight, the ascetic was bowed to by him whose hair-ends bristled under the influence of joy; who repeated O lucky O fortunat beating again and again the urface of the earth with his head; and who bent down his knees and palms of hands on the earth. Even so, the ascetic, on seeing him, gave p his meditation with desire to pay respects to a guest and honoured rece ving him with the words of welcom and speaking Well, bring the seat. Then Agnisarman, being led by boy-hermits waiting in the court-yard of the cottage, was poken to with civility by the sag "Sit here; and he sat on the seat with modesty. The sage asked Whence has your honour come?" Then he related in detail his own account. The sage said "Dear boy the souls become miserable due to the results

of ctions in previous births. This is then the place of supreme peace, bringing happiness in this world and the next to those; who are smarting under the insults of kings; who are crushed by miseries of poverty; who are vexed with the stigma of bad fortune; who are burning with the fire of separation from the dear ones. In this case,

The *forest-dwellers* are always fortunate in the fact that they do not perceive th torment resulting from attachment; nor the insults from people; nor the fall in a low state. (45)

So advised Agnis arman said "Revered sir that is it no doubt; if your worship has mercy on me or if I am fit for this particular observance, [10] do me th favour by initiating me in this bservance The sage replied "I will do you the f vour my lad, since you are bent upon the path of non-attachment; who else can be fit for it ? Then, as some d ys passed, he told him in details about th ways of conduct of his (own hermitage) and g ve him the initiation to a hermit-life at the uspicious moment of time, d y-division and d te. He had highly f lt th non-attachm t born of cute insults; and on the very d y f *initiation, he took* a grim vow in the presence f the patriarch urrounded by all hermits; namel All through life, I will eat once every month and on th fast-breaking day I will return with th first entrance (in the city) and from th first house, even though I get alm or not and will not go to another house Thus of him observing th ow taken, many million of Purvas elapsed. And of the people, residing in Vasantapura, which was si at d near h penance-

forest and who were ppreciative of merits, de otion and reoect grew enormously towards him; Oh, this great hermit has abjured desires of this world and is resolutely unattached to his body! His life is successful. It is said,

Even by one, who holds much respect for the opinions of people, an attempt should be made for merits even to an ignorant man who has given up pride, the merits com up. (46)

On this side, king Purnacandra put Prince Gunasena who had married, on the throne and took his abode in the penance-forest with his wif Kumudini Prince Gunasena,-at whose pair of feet many vassals fell; who defeated not only the princes on the border of his kingdom but also th princes of many ther principalities; whose pure and widely heard fame pread in ten directions; who was devoted to earning three-fold ttainments in Dharma, Artha and Kāma,—became great king [11] As the tim went by he, enj ying royal pleasures, admired by all people, with his queen Vasantasena, happily came once to Vasantapura; entered th city with grand auspicious ceremonies, was worshipped by the citizens; and went with them t the palace named Vimānacandraka, appeari g beautiful with the beauties of the rainy season w ere th thick columns of smoke from black sandal peared like the shades of cloudy day the line j wels glistened like lig tnings, the pearl-strings p eared like the showers of rain, the lines of chow es ppeared like the line of flamingoes; the rows of silk lothes suspended there, bore the beauty of a

rain-bow the plots of land were fragrant with the sprinkling of sweet-smelling waters, the decorations of flowers, full of humming bees were laid out. What is the use of more description?

It can be called as it were th dream of persons, sle ping under trance, or that which is the rare result of luck d e to actions done in th past. (47)

There he recei ed the people of the town fittingly and whe they were dispersed, he passed the day and night, with pleasing ports consisting of dram tic shows, songs and pl ys, and the xt day ft f ishing the morning duties h went to the trai ing-ground of horses at the proper time H od there many horses from Balkh, Turkey nd Vajjara, etc, and sat in th garden of Sahasr mravana, situated on th skirt f th training-ground, for th purpose of removing its (e. of riding) fatigue In th mea t tw boy-herm ts with oranges and grass cam th re Th y saw th k g and congratul ted h with th greetings pproved their own sec' [12] Th y were also received by the king with cerem nie consisti g of getting up offering seat et They said S we are sent by th patriarch of the pious nam t know the news f your health, who are th head of the four orders f lif and who have rightly m d out what is duty and what is not. Hear you, sir this, w await your orders. The king said "Where is the revered patriarch? They replied "Not very far from here in th penance forest Suparitosa. Then the king went to the penance-forest with devotion and curi sity He saw there many hermits and the patriarch. Then he, in whose mind was born dejection, bowed to

them according to fitness. He sat in the vicinity of the patriarch; and stayed with him for a short time, engaged in religious talks. Then he said with courteous bow to the venerable patriarch. "Do me the favour to have a dinner at my place with all your people. The patriarch said "Dear son, will it be, but here there is one great hermit called Agnis arman; h does not eat every day but once very month. And even then on the fast-breaking day on the first entrance, from the first house; even if h gets anything or not, he returns and does not go t another house. So excepting that hermit, your request is granted. The king said "Revered sir I am highly f oured. Now where is that great hermit? I will then see him and make myself sinless by seeing him. The patriarch said " Dear son, he is in meditation under the mango-grove. Then th king went to the mango-grove with an gitated mind. He saw there Hermit Agnis arman, under the meditation of the particular sort, who sat Padmâsana posture; who k pt the eyes steady and wh quieted all the varied activities of mind. [13] Then th king whose hair-end bristled out of joy, bowed to him. The hermit also congratulated him respectfully with greeting and peaking welcom to you asked him to sit. The king as he sat on goodly seat said "For what reason have you t practise this very difficult penance?" Hermit Agnis arman replied O high-souled one, the causes are the miseries of poverty inflicted on others, deformity and Gunasena, the son of a king and (i.e. who is) my beneficial friend. The the king with doubt raised by his name, said, "Well, sir causes of this activity like the misery of poverty

etc., it is all right; now how Gunasena, the son of the king, is your beneficial friend ?" Hermit Agnisarman said " O high-souled one, thus he is the beneficial friend; hear

Those who are the best people adopt religion themsel es; those of middle kind when mpelled, and the low ever (48)

H who mpels th soul, who is in th prison of the world, by any method to religion, is beneficial friend (49)

Then th king rem mbered his life as prince; and said with the fac bent down with sham "Revered sir how then d d h impel you t religion which is the relatrv of three worlds ? Hermit Agnis arman said "O hight-souled e, th mpell ngs are of various types. Som how theref re, I m mpelled only by som cause." Then th king thought H w great he is ! Even the insult taken by h m as beneficial impelling He not only void th scandal of thers but also out of the purity f hi di position, does ot even bel eve in it. Alas, horrible mproper action [14] is done by me whose deeds are sinful I will then reveal myself as tainted with the blot f having done an mproper action Thinking so, h sa d "Revered sir I m the sam horrible sinner who brought torments t your heart, and who possesses the host of d merit. H m t Agnis arman said O king, I w lcom you, how do you call yourself one possessing a host of d merits, by wh m I, whose prosperity consists only in leading lif with th morsels of others, am brought to this acquirement of austerities ?" The king said "What magnanimity ! What else exc pt sweet things, do hermits know to speak ? Never from the

them according to fitness. He sat in the vicinity of the patriarch; and stayed with him for a short time, engaged in religious talks. Then he said with courteous bow to the venerable patriarch. "Do me the favour to have a dinner at my place with all your people. The patriarch said "Dear son, so will it be, but here there is one great hermit called Agnis arman; h does not eat every day but once every month. And even then on the fast-breaking day on the first entrance, from the first house; even if he gets anything or not, he returns and does not go to another house. So excepting that hermit, your request is granted The king said Revered sir I am highly favoured Now where is that great hermit? I will then see him and make myself sinless by seeing him The patriarch said Dear son, he is in meditation under th mango-grove. Then the king went to the mango-grove with an gitated mind. He saw there Hermit Agnis arman under th meditation of th particular sort, who sat in Padmasana posture; who kept the eyes steady and who quieted all the aried activities of mind. [13] Then the king whose hair-ends bristled out of joy bowed t him. The hermit also congratulated him respectfully with greeting and peaking welcome to you asked him t sit The king as he sat on goodly seat said "Sir what eason have you to practise this very difficult penance ?" Hermit Agnis arman replied O high-souled one, the causes are the miseries of poverty insults from others, deformity and Gunasena, the son of the king and (i.e. who is) my beneficial friend. The the king with the doubt raised by his name, said, "W ll, sir as to the causes of this activity like the misery of poverty

Then the whole royal household was purturbed. There entered physicians w ll-versed in th science of medicine; they took up the medical treatises of various kinds, many kind of medi ines w re pounded nd the ointm t m d from m any p ec us stones, were gr E th m ters, who l ghed e en at the g and t le t f S ukra nd Brhaspat did ot know what t do Th pri t beg th prop tiatory observance f ll of blat on ce mpan ed w th cred Mantras. So lso th wh h m w d j cted the be uty of whose fragra t w th with ed w f m whose paints, th p gm t had h lf f ll way th pa t gs on whose cheek w re w sh d wa by th w t f t ars and whose f ded f ce th t were l tu l k w bent upon their hand S w lso the h m f prince ses who wer se f m th ball p wh g up th et f p wh t pped l mous and dance-

disc of the moon, showers of burning embers fall. Hence enough of this. O divine sir when will there be your fasting-day ?" Agnis arman said "O king in five days. The king said "O revered sir if you have no great objection, let the favour be done by breaking the fast at my house; I have known from th patriarch your particular vow hence I request yo for the future thing Agnis arman said "O king let then that day come; who knows what will happen in the midst ? For

Now I d this; and doing it gain this I shall do tomorrow -wh would believe this in this dream-like world ? (50)

And also Sir

Fie upon the nature of this world that those who were seen full of lov and affection even in the first part f the day are not so seen in the latter part of the day ! (51)

Then, sir let that day come, The king said "Come up, divine sir in case there is no obstruction. Hermit Agnis arman said If thus be your importunity [15] I accede to your request Then the king with horripilations of joy bowed t him, passed some time and entered the city He gave ceptiom fitting t the greatness of his devotion t th patriarch and his circle.

As the five d ys passed on the fast-breaking day Hermit Agnis arman entered first the palace of the king for the purpose of breaking fast. And on that day somehow king Gunasena suffered from acute headache.

sighs. Finding the king so strange, he said "Dear son, you seem to be dejected, will you tell me its cause, if it be not ncommunicable?" The ki g said "Is there anything ot uncommunicabl to your worship? For one wh d jected over an ncoumun cabl thing it is not f t to com t the penance-forest." The patriarch said "W ll dear son w ll ! Y ur courtesy is quite adequat wh t i th th son for our dejection?" The king sa d I say because t is your worship s orders otherwis h w ca I arr st ch ev l ct? The patriarch said "O d ar son the herm ts re mothers to all; w t therefor h m befor th m? Say you the that I, k w g your ount, shall remove your d jection n any w y?" The king said "Dear sir if that be so t h Th s herm t Agn arman became a b m t n ount f th d ject on first due to me wh m f sl w merit w did th gs without thinking and wh m gr sed in act ons f t for unf t persons. [18] I m ll th more d j cted th t I ha not bandoned the cond ct of an u f t pe son en though he ha nd rtaken so hi h w. Th patriarch said "If that be so, en gh f d ject on What th reason? If he ha becom herm t by so f you, then you indeed ar h friend for h blis leading him t religion. Why then are you d ject d? And lso ow I do not conceive t all of any evil action in you who fear the next world and who know the scriptures. Will you now tell me, what you did to him? Th king said, "O revered sir how thus having invited him, I, who suffered from head he, out of car lessness, did not inform the

to be extremely unwell; because I saw th whole palace with all servants in a sad mood. Being not able to see him that w y I at once cam out." The hermits said "No doubt, th king must be extremely unwell; otherwise his devotion towards hermits being like this, how will he, thinking of th fast-breaking day of your worship, not himself pay attention ? And moreover that king bears great respect and devotion to your worship, so he spontaneously praised your merits in the presence of the patriarch. Hermit Agnisarman said "May he who is the worshipper of th idors get back health ! What is to m of meals ?" H took to mouth fast.

On this id th headach f king Gunasena was cured and he asked th servants To-day there is the fast-breaking day of that herm t, therefore was he received or not by anybody while h came ?" They said "Your majesty he came, but h was either spoken to, nor received by anybody as the servants had given up all their works on ccount of their hearts torment on knowing bout your headache. H did not know about your ccount and seeing your servants sad, waited for som time and went way fr m the royal palace as if dejected The king [17] said " O my misfortune ! I have lost great gain and come t great calamity by giving pain to th body of a hermit." Having so bewailed, ext day in the morning he went t the penance-forest. H saw the patriarch with many hermits and bowed to them i proper way with the head bent down with courtesy and shame. The patriarch said O king may you sit; I welcom you. Then the king sat beside the patriarch; he was pulled down with still more shame and gave out long

Now again the month went by in course of time; the king enjoyed the pleasures of senses, and Agnis arman followed practising grim penance I the meanwhile, when the fast breaking day came p, the king was informeu b bis men wt b d ome from the army Sir at the m dn ht when the moon the eous lamp of thre wor ls, the belo ed of th brid Night, had set, and w en y m j t s ld rs w fiuently sleeping th vigu t k g M nabha ga, seen g otherwise the destruction of h o co try d resor g to a brave ct m, h w t ll t army m d attack and bas d f ted y ur army which w s ery careless; whi h w p oud f its fo midabl exploits which had t ed tl city p t t d by lo guards; and wh h d d t k m ures of prot ction Now I w y m j sr ont O h an g this unbear ble eect t k g ord ed bis servants bla ey burnt ed wi h fir of er h l p unevenly thr the u be th rl ce i the th w th his hands m t t h or t f tered uter be influence C ut oon th be t gs of drums for m V k d tl ncibl [20] l phant army sadsl p airy oo olled w th purt harness our harn t be t l with canopies and flags and ord our foot soldiers, w th arious w pons, to march. Then at th order of th king th oyal army began to throng bout lik tormy d t rain, hearing the sounds of march-drum th elephants ppeared lik hosts of clouds, the fiemingoe in the form of raised-up banners, chowries, umbrellas te, hovered over it, it was

servants and by putting an obstruction to his food, I did an obstruction to him in religious observance. The patriarch said Dear son, 'I that is so, you are here not at fault, man overpowered by acute pain do not know what is good ction and bad. And to the ascetic, there is no obstruction to his religious bservance by the obstruction being done to his food; but on the contrary h will gather mor the merit of austerities. Hence enough of dejection." The king said, Revered sir how can my d jection g away so long as the high-souled hermit has not taken meals t my place ?" The patriarch said Dear son, on the next fast breaking day which he will have now of course if no obstruction there be, he will tak food at your place Then the patriarch called hermit Agnis arman and having held up his hand with respect h said Dear son, as you went out of the ki g house without taking meals, the king thereby is much dejected Yesterday he had an acute headaches hence he being helpless du to pain, could not welcom you, h has ot offended you. He says, 'My dejection will not go w y so long as Hermit Agnis arman has take no meals at my place. [19] Hence now on my word and out of respect for the king when the fast-breaking day comes up unobstructed, you should break the f st at his house. Hermit Agnis arman said,

O revered sir just as you order The king is dejected without reason, because he has done to me nothing which is ag inst the other world." Then the king thought "What magnanimity !" bowed down to the hermits, stayed there for short while and entered the city.

Now agam the month went by in course of time; the king enjoyed the pleasures of senses and Agnis arman followed p ctising grim penance I the meanwhile, when the fast breaking day came up the king was informe u b h, men wt h d ome f m th army 'Sir t the mid ht wh th m ion th us icrous lamp of thre wor l the belo ed of th brid N ght, had set, and wl m j t s lo ers w fiuently sleeping tl vigi nt k g M nabh g se ing otherwise the destruct on of h o co try and esor g to a brave ct m h w t ll t army m d tt ck and has d f ed your army which w n careless, wh h w p oud of t f m dabl expl t which ha t red th t p tected by clos gu rds, nd which d d t k m res of p ot ct on. Now l w ir m sr ont O h aring this unbe tl eer t t k d ed h servants, his ey b m d w h i f f er l lip unevenly thr l l be th surf oi tne h with his hand m d h is fast ed er he influence C t soon th be t g of drums for m N k d th vincibl [20] leph t army and l ; ur ry uncon olled w th purt harness ar harn t be ut t l with canopie and flags and order ur foot sold rs w th arious w pons, t march. The t th rd f the king th oyal army began to thr g bout lik stormy day of rain, hearing the sounds of march-drum th lephants ppeared like hosts of louds, the flemingoes in th form of aised-up banners, chowries, umbrellas tc, hovered over it it was

accompanied with th lightnings of pears and sharp swords; all directions were filled with the thunders in the form of the sounds of conches, cymbals and pipes. In the meantime, king Gunasena mounted chariot; before him were placed the golden jars full of water and the drums for auspicious occasion, revealing the splendour of conquest, were beaten; the batches of heralds repeated various uspicious things. At that time Hermit Agnis arman entered the king house for breaking the fast. Then when the huge sea of men was purturbed as the king was going out, he was not seen by anybody from among the principal servants. Then having passed some time, the hermit, fearing the rush of quick elephants and horses, went out of the king palace. In the meantime, the astrologers, who took the measurement of shade by the measuring-rod and who knew the deep sense of the science of astrology said Sir the moment is auspicious, make start The king said "To-day is the fast-breaking day for Hermit Agnis arman; he has accepted on th word of the patriarch to take meals at my house. So let that high-souled ascetic come p. Then, when he finishes his meals, after bowing t him, we shall go Then noble who was near said, Sir that high-souled ascetic entered the place only recently and has gone out of th royal household fearing the rush of swift horses and elephants. I think he must not have gone out of the city [21] On hearing this, the king started towards his path with alarm, and saw Hermit Agnis arman going out of the city Having got down from his chariot, he fell on his feet with full devotion and

entreated him with g eat respect "Sir do me the favour and r turn Though my departure is imminent, I stood for this much t m awaiting only your arrival, while you having nt ed my house departed without being se by my pri cipal er ant Hermit Agnisarman r pli d S r you k ow the whol matt of my particular vow b ourh f this effort The hermits are alw y strictly t u bl l bo t their vows, and do not d ff tiat betw g nd los The king said, "Re red sir I m bam d f this t of nadvertence; the p t my b dy g t th ours produced due t acut pena th fir of sorrow burns me xceed gl my heart as t w r is ruined my speech falters as t wer I bel myself ry gre t sinner the for y u wl t be th r t all miser bl be g nd h ff ct nat without cause tl ak t th m d f p s my sery Hermit Ag m tl g t H w m g m m this king th t he is g ed l d t br ak th f st l What I f f t th h S h g a l ha e art br k l f t t h pl he w l not f l at ease T king f sa i S ur pa without t son tul f w th is tt m d for ts cure I promis t be k t t gai t place il th last br k day m d S do not g sev. Then the king who pl ed hand nd knee on the ground said, 22) Sir th m dy for it pacification is w ll found out or he m t al y has ey in the form of pur ha wledg what would he not know? So I am favoured. This is befitting your nature

-accompanied with the lightnings of spears and sharp swords; all directions were filled with the thunders in the form of the sounds of conches, cymbals and pipes. In the meantime, king Gunasena mounted a chariot; before him were placed the golden jars full of water and the drums for auspicious occasion, revealing the splendour of conquest, were beaten; the batches of heralds repeated various auspicious things. At that time Hermit Agnisarman entered the king's house for breaking the fast. Then when the huge sea of men was perturbed as the king was going out, he was not seen by anybody from among the principal servants. Then having passed *some time, the hermit, fearing the rush of quick elephants* and horses, went out of the king palace. In the meantime, the astrologers, who took the measurement of shade by the measuring-rod and who knew the deep sense of the science of astrology said Sir the moment is auspicious, make start. The king said "To-day is the fast-breaking day for Hermit Agnisarman; he has accepted on the word of the patriarch to take meals at my house. So let that high-souled ascetic come up. Then, when he finishes his meals, after bowing t him, we shall go Then noble who was near said, Sir that high-souled ascetic entered the place only recently and has gone out of th royal household fearing the rush of swift horses and elephants. I think he must not have gone out of the city [21] On hearing this, the king started towards his path with alarm, and saw Hermit Agnisarman going out of the city Having got down from his chariot, he fell on his feet with full devotion and

entreated him with great respect, Sir do me the favour and return. Though my departure is imminent, I stood for this much time awaiting only your arrival, while you, having entered my house, departed without being seen by my principal servant." Hermit Agnisarman replied Sir you know the whole matter of my particular vow hence enough of this effort. The hermits are always strictly truthful about their vows, and do not differentiate between gain and loss. The king said, "Revered sir I am ashamed of this ct of inadvertence; th pain to my body is greater than yours produced due to acute penance; the fire of sorrow burns me exceedingly my heart, as it were, is ruined, my speech falters as it were; I believe myself a very great sinner therefore, you, sir who act as a brother to all miserable beings and who are affectionate without cause, think out the remedy for pacifying my misery" Hermit Agnisarman thought "How magnanimous is this king that he is so much pained as I did not break the fast! What love h has to serve the lders! So long as I have not broken th fast t his place, he will not feel at ease Thinking so he said Sir your pain is without reason; till however this is the remedy for its cure. I promise to break th fast again at your place if the fast-breaking day comes unobstructed. So do not grieve. Then th king who placed hands and knees on the ground said, [22] Sir the remedy for its pacification is well found out; or a hermit alway has eyes in the form of pure knowledge; what would he not know? So I am favoured. This is befitting your nature-

which is affectionate without cause. Then may you go to penance-forest. For myself I am not able to see the revered patriarch as I feel tainted with the blot of this fresh carelessness. Having so said, the king bowed to Hermit Agnis arman, and returned Thinking I should not now go, he sent the army on Minbhanga. Agnis arman also went to the penance-forest, reported the account as happened, to the patriarch who congratulated him saying "Well-done, my son! and again took up the particular vow Of him being served every day by the king whose non attachment t the world was increasing the whole month went by and th fast-breaking day with hundreds of hopes of the king arrived. On that fast-breaking day the queen of king Gunasena, Vasantsena gave birth to a son The maid with delightful lotus-like face infor med of this out of joy to th king with satisfaction. The king had his hair-ends raised on account of this joyous occasion f the birth of son; he gave t the maid th ornam nts of his body such as bracelets, earrings t and ordered her Vasundhri, send out an order on my word t the servants at their respective places. viz. Arrange t release all bonds in my kingdom by ringing time-bells, ask them to give rich alms, fitting and unexpected; give out to kings like Jitas atru and others the tidings of my son birth; [23] let the citizens know th auspicious occasion of the birth of son to the queen; arrange for town-festival which has com up unforeseen. She delivered the orders to the servants as was commanded. The servants followed the order of the king For

They arranged the birth-day festi al; all the expanse of ten directions was full of the sound of drums; the batches of sportive women danced bringing one of the hands d wn. (51)

The women in the harem snatched out of joy fine clothes and upper garments of one another the festival was full of women who gathered together more fully decorated. (52)

The women gave out the hissing sound, being abashed at the blows of fists coming over their backs; and the chamberlains m de the groups of intoxicated women dance. (53)

The sweet sound of drums, with their number of beats, was marked by (the accompanying) clappings of hands, the cheers of victory were raised by the groups of bards who were satisfied with alms. (54)

A great festival took place in the city of Vasantapura. When the royal servants together with the king were thus highly careless due to the joy of the fortunat event of th birth of son to the king Hermit Agnis arman entered th king s palace for the purpose of breaking the fast but being not given reception by anybody even by word went out soon, his mind becoming tainted with evil meditation due to the rise of the (previous) bad action. He thought, " Indeed, from my childhood, the king [24] bears continuous and unique spit to me. See his very secretive ways of action that peaking in my presence in terms palatable to mind, he is i action quite the contrary " Thinking so, he went out of the city In the meantime, by the blot of ignorance and due to the non-realisation of

the highest path, he was caught up by tainting emotions. His aim for th next world was gone. His faith in religion was ruined. The feeling of enmity which is the seed of the tree of all miseries came pon him. H felt extreme hunger which gives pain to the body He was dragged by hunger Then,

By him who had fallen with the first accidental calamity who was under th sway of ignorance and anger and who was of silly mind, grim revengeful determination for th next birth was resorted to. (57)

" If any fruit is to come up of this particular observance which I have kept up assiduously let in every birth, my lif be for his murder (58)

A man does not do good to dear ones and harm to enemies, what is the use of his birth which merely ruins his mother youth ? (59)

And thus king is my enemy from my childhood, without any faults on my part, and sinful too; I shall therefor do him evil. (60)

Having mad such evil esolve, he, not purifying himself f the taint and with his mind burning with the fire of anger thought upon it frequently (61)

In the meantime, he arrived t the penance-forest. The fire of his anger was growing more and more, being inflamed by bad thoughts arising out of various doubts. H kept the patriarch and other hermits aside, and entered the m ngo-grove without being seen, and sat on the four-cornered raised seat made out of clean stone. He again began to think out of repentance. What an

antagonistic feeling of that king towards me! How [25] out of all hermits, I am the object of his ridicule that he, knowing my particular vow nd full of spite, invites me like this and not fulfilling my fast b eaking submits me to indignity so, th king indeed is foolish or why does h submit to indignity me who am gone to such a condition? Thus the indignity which is given to orphans, th weak and the beings overpowered by others as by the god of death, does not satisfy the prid th proud; hence to add, he offers indignity to hermits who are busy in the activities of the next world and to whom friends and enemies are equal;–or this much ill-treatm t is offered to m alone who have kept t least a touch of food! So enough of these insults alone to m for the whole of life. I vow to undertake fast throughout life." Having given up his activities, with his mind tainted with evil meditation and his body emaciated with penance, h was seen by the hermits there. He said "Revered sir your body appears to be much emaciated and you have not done usual pplication of pigments and (putting on) of flowers. So even now is not your fast broken? Agnis arman said No not broken. The hermits said "*How is it not broken? Did not you enter the* hom of king Gunasena?" Hermit Agnis arman said "I did enter The hermits said "H w then is it not fulfilled? He said, From my childhood this king is inimical to me without reason; hence I am put to indignity by him. I now know the link of revenge ot previously known to me. He appeared like civil man until the link of the revenge of him who is treacherously courteous, was

not known. H therefore invites m with an idea of mockery and by uncourteous conduct [28] puts me to insult by variety of deceitful misconduct. Knowing therefore to-day my fast-breaking day he has all of sudden arranged for festival. Then I entered the king s palace and was disregarded and knowing therefore the opinion of the retainers of the king, I soon went out. Then the hermits said, Revered sir that is not possible in king Gunasena who is much attached to hermits, or people are of strange relations. What is not possibl ? There is nothing impossible for the tainted feelings. Having said so, they being much dejected, reported to the patriarch, namely Even now on account of this happening, the fast of Hermit Agnis arman is not broken. Then the patriarch unperturbed, cam soon to Agnis arman; and was honoured with fitting courtesies by Agnis arman. Then he said "Dear son, how is your fast not broken even now ? What an unfit act on the part of king Gunasena ! Hermit Agnis arman said O sir the kings are careless people What is his fault ? This is m way my fault, as I could ot even giv p the last attachment to food; so that I had t enter even his house. Now I have given up even this much attachment which is the seed of all these insults. Hence I beseech your worship not to order m otherwise in the matter of this object." The patriarch said "Dear son, if you have given p food, now the time is passed for order Verily the hermits keep p truly their vows But you should not be angry to the king Because, [27]

E erybody gets the consequential fruits of the actions done in the previous birth; in the matter of

merits as well as demerits, the other merely acts as a cause. [62]

Advising thus, the patriarch spoke to the attending hermits and went away

On this side, while the (royal) retinue was enjoying the happiness of this unforeseen festival; and as the fast-breaking time passed away king Gunasena remembered, "To-day it is the fast breaking time of that great hermit. O my misfortune! The fast, I think, of that great hermit is not broken." He asked the servants that were near Did that high-souled hermit com here or not? Then they searched carefully and informed Sir he did come; but as the servants were careless due to delight of the auspicious occasion of the birth of son to the queen, nobody received him; hence he instantly went out." The king said "Alas, what a result of my sins! I consider even the auspicious occasion of the birth of a son to th queen as calamity as t has made an obstruction to the religious duty of the great hermit; really the howers of splendour do not fall on the houses of th peopl of meagre merit. Being tainted with th blot of carelessness I am not even ble t see his face,—even to know the consequence. Hence go, O priest Somedeva, so that the servants may not know my intention; find out what has happened to that great hermit and let m know quickly what he has done; my heart as it were suspects. Priest Somadeva, so ordered, went to the penance-forest. He saw Hermit Agnisarman; who was surrounded by many hermits; who was in a bower situated near the bank of mountain-river;

who sat on the bed mad p of long Kus grass; and who was engaged in the talk bout the king begun out of anger [28] Somadeva, with his head bent down with courtesy bowed to him. He said welcome with a benediction and ordered him to sit. Priest Somadeva sat and said "Revered sir you ppear to be much emaciated in body; what is the reason? Hermit Agnis arman said "The body of those who draw their maintenance from others and who have no desires, itself is the emaciation of hermits Somadeva said, So it is, the hermits have abjured desires; but they have done so, in the case of wealth, corn, gold, jewels, pearls, corals, men and animals but not in the case f mere food which helps body (which is helpful t)religion. Here, there are not such people who will not give even food to people like you; who have taken p the path of beolution; to whom friends and enemies are equal; to whom straw jewels, pearls and gold are the same; and who serve as boats in the sea of the world. Hermit Agnis arman said "Truth it is! There re uch people except king Gunasena. Somadeva said "Revered sir what is done by King Gunasena? That king is heard t be devoted to religion." Herm t Agnis arman replied Who els is d voted to religion who though has defeated the surrounding princes, kills hermit painfully? Somadeva thought Indeed that hermit is angry As he seems to have sat on the bed mad p of long Kus grass, it must be that he must have taken up to complete fasting account of the dejection due to the king On being asked, he will tak p to reviling the king which would be bad to hear So, having obtained the account from

somebody else, I shall report it to the king Somadeva bowed down to him and went out. He asked the hermit; who had Kusa grass and flowers in his forehand, and who was going to the mountain-river with a desire for bath. [29] "Revered sir what is undertaken by Hermit Agnisarman ?" He, with drooping eyes filled with tears narrated his observance. Somadeva went and reported, what he got, to the king Then the king with more d jection, bore the body heavy with the burden of anxiety and surrounded by principal attendants and queens, started for the penance-forest on foot for the tidings of Agnisarman. Like a royal swan, surrounded by sweet-speaking female swans, he arrived at an extensive sand-bank of the mountain-river which was near by

In th meantime, a boy-hermit, knowing the arrival of the king informed Hermit Agnisarman of the arri al of the king with his lotus-like face blooming Then Hermit Agnisarman, with his body burning with the fire of anger called the patriarch and crossing the fitting courtesy spoke rudely "I am not able to look at th face of that wicked king who is inimical without any reason. Therefore, speaking something that you like, you, only send him way from outside." The patriarch thought, "He is swayed by tainted emotions; hence it is proper for th king to void seeing him whose mind is sullied with fresh tainted emotion; and he went a little way to the king He saw the king with a fallen face, surrounded by retainers. The king with his retainers bowed to him with modesty and was welcomed with benediction by patriarch, who said " O king,

come; rest in that Campak-grove. The king said Just as your worship orders. H went to the Campak-grove. [30] The patriarch sat on seat of Kus' grass placed upon clean stone; and near it sat the king with his retainers on the ground Then the patriarch said O king, why did you improperly act to com over on foot this much way thus, with your wives and retainers?" The king replied, "Revered sir we always do improper things; or for wicked persons like myself it is only fit that the batruction should be done to the religious observance by killing the great hermit out of carelessness. Then what of calling this revenge by one whose goodness of heart is unmoved? Revered sir now where is that high-souled Hermit Agrus arman? I shall bow to him and purify my sinful self by seeing him." The patriarch said O king do not grieve this much. He has not taken t fasting by dejection on your count, but it is rather the vow of hermit that at the fag-end of life he should leave lif by taking to full fasting The king said "O revered sir what of speaking more? I shall then see that high-souled one. The patriarch said "King enough of thus seeing him. H is engaged in meditation, then why make an batruction in his determined work? Go you to the town, look up here some other tim The king said As your worship orders; I shall com gam, and got p extremely sad. Bowing to the patriarch, he started for the town

[31] Then one compassionate boy-hermit followed little way off and reported to him the opinion of Agrus arman. Then the king thought "What of coming over again here, if however the patriarch is put to an

effort ? Then it is not proper for me even to stand in this city so that I would hear nothing more, bad to hear of this high-souled one. Thinking so, he arrived at Vasantapura. He asked the astrologers "When is there for us a pure day to start for Kaitiparatistha ? They found out the good day on account of their being engaged in that work all th time and said "Your Majesty to-morrow is quite good" Then the king ordered the servants "Start soon tomorrow Then on the next day with big retinue, the king w t away By continuous march he cam to Kaitipratistha within a month. He then entered the city with pomp; in which a number of variegated flags were raised; where the different markets were decorated, where the main road was made elegant by th decorations of flowers; where the palaces were whitewashed; and which was adorned with canopies And then he entered the palace named Sarvatobhadra which was even more embellished with decorations and wher the arc was beautified with pendant decorations

There on the very day th teacher named Vijayasena came journeying with restraint with the vow to tay month; h was urr unded by pupils; [32] He knew twelve canonical books completely h possessed *the miraculous power of Avadhi and Manahparyy* knowledge; all his limbs were pleasing and handsom his body was resorted to and beautified by the handsomeness of the first youth; he was as it wer the decoration of the world; he was th joy to the eyes of all people; he was as it wer the sort of an acceptable disposition; h was th family hom of forgiveness;

come; rest in that Campak-grove. The king said just as your worship orders. He went to the Campak-grove. [30] The patriarch sat on seat of Kus' grass placed upon a clean stone; and near it sat the king with his retainers on the ground. The the patriarch said O king why did you improperly act to come over on foot this much way thus, with your wi es and retainers ?" The king replied, "Revered sir w always do improper things; or for wicked persons like myself it is only fit that the obstruction should be done to the religious observance by killing the great hermit out of carelessness. Then what of calling this revenge by one whose goodness of heart is unmoved ? Revered sir now where is that high-souled Hermit Agnis arman ? I shall bow to him and purify my sinful self by seeing him." The patriarch said "O king do not grieve this much. He has not taken t fasting by dejection on your count, but it is rather the vow of hermit that at th fag-end of hi he should lea lif by taking to full fasting The king said "O revered sir what of speaking more ? I shall then see that high-souled one. The patriarch said "King enough i thee seing him He is engaged in meditation, then why make an obstruction in his determined work? G you to the town, look up here some other tim The king said As your worship orders I shall com gain, and got up extremely sad. Bowing to the patriarch he started for the town

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he was the mine of the jewels of merits; he was as it were the full result of an excellent action; he wa born of great royal family H accepted the bod and stayed in the garden of As okavana beautified with the temple of Jinas built by merchant As okadatta. There were the mango-trees in which it would be difficult to find holes, like kings strong in politics, in whom it is difficult to find weak points; the trees on th brink f the well which were bent down ppeared like good persons who stand with their f ces downwards, fearing the sight of the wives of others The Atimukta creepers, without branches and sub-branches resembled the families of good persons fallen (in poverty) with shame brought forcibly the bowers crowded all round resembled again the hearts of poverty-stricken morose persons, the nimb-trees, grown at particular places do not appear proper like heretics, attached to the objects of senses, the ed A soka trees ppeared like bridegrooms with saffron-red clothing -why describe more ?- the garden-trees f varied descriptions were like the thoughts of th world of livi g beings. And also the temples of Ji as t ll and white resembled the peaks of the Himal yas. [33] And there on very clean part of the earth, th revered t cher ery ze l in his observances with constrai t, stayed there.

On th sad king Gunasena, who had com to the bower of conversation asked, Wh has seen here any wonderful thi g today ? Then Kalyanaka, wh knew about V jayasenacarya, said with bow to th king, Sir I have seen wonderful thing The king said "Tell me What is that ? Kalyanaka said " Here is

the garden of Aso'kavana laid out by merchant As'okadatta, I have seen the teacher by the nam of Vij yasena; he is the festival f all sights worth seeing; he has whit ned the expanse of four directions by the flow of the moonlight in th form of handsomeness; knowing ll th rts he i lik th moon with ll its digits; though in the first youth, he i n t uched by mental perversities, though h has conquered th god of love, h s att hed t the plend ur of pe ance; though he h b don d ll tt h n t h s benevolent to ll peopl h god D arm arn t as it were; he is th son of ki g Laxm sena and grandson of Samara ena, th lord of th country of Gandharas, and he has ado ted all the emblem f mend cant Then the ki said Oh yo are meritorio s, [34] you have obtain d th fru t of your yes If ther no obstruction, I sh ll see the revered t her tomorr w When the ght had pa sed, th k g perform d ll morn g duties nd we t t th t gard H w t Vij y s, surround d by m y fri nd k th full ut mnal moon surrounded by th clust rs of stars Then the te cher was with modesty bowed t by h m whose hair end bristled with joy whose yes were f lled with the t ars of joy and who placed h h d and k ees on the ground The t ache g ve h m the equ tion of ligion (a religiou greeting) wh ch is the seed of th tree of happiness of ternal bli nd wh h cau es the destruction of manifold miserie ment l and physical Then he bowed to the remaini g friars who carried the burden of 18 thousand subsidiaries of conduct; and who were emaciated with the anxieties for union full of love

with the brid in the form of absolution. He was surprised at his handsomeness and acts. He said "Revered sir what is the reason of dejection for you even, who are fully handsome in all ways—that you hav accepted this particular vow which makes you free from the longings of this world, having abandoned the royal splendour in which the foot-stool is suffused with the spreading glow of the crowns of the kings falling at feet with confusion. Vijayasena said Sir do you ask the cause of dejection in this world? In this case, the cause of d jection is not far to seek. Hear

Leaving aside the fears of life, old ag and death, is there even the slight happiness to living beings wandering in th births of hell-beings, lower beings, men and gods ? (62)

I there hell-being a lower being, man or god in this universe whose sins do not cause births and deaths ? (63)

How can there be happiness for those caught up in them like the youngs of deer fallen in the net and speedily destroyed by hunters, (64)

[38] Why there must be an att chment to wealth which does t in fact bring happiness which is even the transitory remedy f any misery of all living beings ? (65)

Wh is not d jected here if he thinks only this much, "How have I my birth here ? Where shall I go from here ? And again where will I have to g ? (66)

And moreover O king the state of human being is ery difficult to have; it resembles desire-fulfilling jew l and is like g m in the midst f great

ocean; so also the life is momentary like a drop of water on the tip of blade of Kusa grass, shaken by strong wind; the pleasures of senses resemble the horrible hoods of angry serpents; the prosperity is momentary like lightning the ears of elephants, the side glances of amorous women and th autumnal cloud. Of those who have not practised good penance, the result is th grim ebirth mong lower beings and hell-beings. Moreover

Who would hold patience with this worldly existence which resembles an ctor show and which burns with the fire of fear disease, the separation from dear ones and manifold miseries ? (67)

The effort of good persons is proper in that which can be attained by oneself alone, when there is the eternal abode and th method of its attainment spoken by great sages (68).

Thus, O king the worldly existence itself is the cause for my d jection, but nly this has cted merely as a cause Listen:—

Here, in this country of Vijaya, there is a district called Gandhara, where there is city named Gandharapura. Being the inhabitant of that place I dwelt there. I had a friend named V bhtvasu,-the son of priest Somavasu,-who was my second heart as it were. Somehow h suffering from fever was led to death in my very presence by the god of death who has d feated gods and demons. Then I, with my mind burning with the fire of his separation, [36] stayed there; in th meantime, there arrived four friars, wandering with constraint, for the reason of the monsoon-reside ce

with the bride in the form of absolution. He was surprised at his handsomeness and acts. He said " R rered sir what is the reason of dejection for you even, who are fully handsome in all ways-that you ha accepted this particular vow which makes you free from the longings of this world, having abandoned the royal splendour in which th foot-stool is suffused with the spreading glow of the crowns of the kings falling at feet with confusion, Vijayasena said Sir do you ask the cause of dejection in this world? In this case, the cause of d jection is not far t seek. Hear

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Who is not dejected here if he thinks only this much, How have I my birth here ? Where shall I go from her ? And gain where will I have to go ? (66)

And, moreover O king the state of human being is very difficult to have; it resembles a desire-fulfilling jew l and is lik g m in the midst f great

Then I thought Verily to them absolution is indeed revealed; they are free from the abode of the miseries of birth, old age and death. In the meantime the revered friars were seen by me; they of course, by dint of absolution sat on jewelled thrones; their tangles of births had gone off; their mental activities were quietened; their bodies were esorted to and embellished by the splendour of absolution; they were the clusters of merits incarnate. There is no doubt about this; their knowledge of th absolute is complete. They were bowed to by me; me-who enjoyed quite a different condition of that type, indescribable and immensely beautiful; who placed the hands and knees on the earth; whose eyes bloomed under the influence of wonder whose hair-ends bristled on the body; and whose eyes were full of the tears of joy Having bowed down, I sat beside them. The Kevalin began the sermon. The *groups of gods and men began to ask what they wished.* Then I thought What hall I ask these revered friars?" Then Vibhāvasu, who was a shaft in my heart came up to my mind Now where is my friend Vibhāvasu again born ? W ll, I shall ask this. Thinking so I asked the revered Kevalin, "Revered sir som time has elapsed since my friend is dead; so where is he born ? What another condition does h experience ? How in the mind of me who have unders ood the path of the highest aim is th sorrow born of the fire of separation ?" The Kevalin said "Hear

Here in the city of Gandhārapur there is a washerman by the name of Usadatta. [38] H has a housebitch named Madhupingā. In her womb he (i. e. the

and stayed in big mountain-cave not very far from the city Thinking it would be pleasing to me, my people told me bout this. I saw the revered friars engaged in their own studies. I bowed to them with the face blooming like lotus. I was received by them with a religious greeting I asked them while being preached by those revered friars. Then waiting upon those sages for short time, I entered the city Now those revered friars went on during their monsoon-stay with fasting every month, I obtained the right belief.

Those four months passed way for me whose faith was increasing and who was attending pon them every day A great anxiety came pon me in the latter part of the night, "To-morrow indeed, those great ascetics will go way Then I went out of the city to see the revered friars when the night remained only half a Yāma. I went hti way and soon the earth began to move, the mountain Gandhāra began to thunder, the fragrant wind began to blow th sky (lit. the courtyard of the sky) began to shine, and the sound of victory began to pread. Then I, with joy still increasing started quickly when I saw in the vicin ty of the cave of the Gandhāra Mou tain, the grass to. cleaned up; the surface of the earth levelled; the fragrant water prinkled, the flower-offerings scattered Th hosts of gods, fallen on foot were praising the revered friars O you have fulfilled your human birth; your attachment etc. ar worn out; the army of actions is defeated; you have crossed [37] the sea of births; you have attained the consummation of the h ppiness of eternal bliss.

different condition. Then I asked the Kevalin. "Revered sir what is this ?" He said "Love out of the close association of the previous birth with a miserable end. I said "Revered sir how does he know me ? The revered friar said "H knows you not particularly but generally This is the nature of th worldly existence that the desire, closely experienced in the other birth, follows for some period, if it is not fully fructified " Then I said *Revered sir now of what action is this* result ? The revered friar said " Of the action born of the pride of birth. I said O revered sir what sort of pride did he show ? The revered friar said,"Hear

Here in the other birth, when the festival of the god of love was going on, and when the music-parties with varied dresses went out, the music-party of washer-men was seen by him who was enjoying the pleasures of spring loved by many men; and who was surrounded by a group of young men.

On seeing it, he with the fault of ignorance and with the pride of caste and family molested the washerman, saying How can a music-party of the low pass by our music-party ? As h was minister he got Usadatta carried to the prison with all his limbs tied after heavily persecuting him. In the meantime[40] the life of the other birth was fixed up for him as a result of great pride. When the festival of the god of love took place, Usadatta was released by the citizens H (i. e. your friend) died and was born here as a consequence of that action.

friend of Vijayasena) is born a dog He experiences here the most horrible condition; he is tied with a rope very tightly; his body has withered due to strong hunger be is in the vicinity of washing-basin; and he is afraid of the kicks from the hoofs of a donkey In th ther birth, he was Sri-Kanta the most beloved wif of the son of a merchant by the name of Kusumasara who were you, and who dwelt in the city of Kusumapur of the continent of Puskarardha Bharata. On account of close association with her the sorrow born of the fire of separation from him, does not come to pacification. I heard this and dejection came upon me. With mind infatuated with love for the dog I sent my men to the house of Usadatta the washerman, to get the dog released I said to them Get him (i.e. the dog) released soon, give him food and drink, and taking him come here." Then those peopl went, soon executed my command and having taken him came up. I saw the dog not from very far; his hair was caught by hundreds of lice; he was marked by erosion due to hosts of worms; his body was much emaciated, h appeared horrid due to his tongue moving whil breathing; the row of his teeth ppeared white; and he moved very slowly Great non-attachment was produced in me on seeing him in that condition. O this worldly existence is terrible! Here, the love-amours of men com to this end!" In the meantime, those men cam near me with him and said t m Sir thi is the dog Then he—whose long tail was movi g; whose eyes were filled with tears; who shook his face with his neck raised [39]b—began to howl, having com to this sort of indescribably

there will be a fire in the city he will be burnt to ashes by fire and die; then he will be again born as a female in the womb of the same house-maid. As soon as born, he will be cripple moving on the back. Then she while going on th highway will be killed by a mad elephant, got loose, and will be born as a woman in the womb of Kalanjanikā, the wife of Usadatta. She will grow to youth and will be given by Usadatta to one named *Uasrakṣita, grovelling in extreme poverty.* As a woman, being married she will be pregnant and t the time of pregnancy she will be much in travail and after death she will be born to her own mother as a son. As soon as born, while he will be playing on the bank of the Gandhara river in the childhood, he will be caught as an en my s son by Usadatta enemy named Cilta, nd he will throw him in the lake after tying his neck to big stone. This will be the end of his evil meditation. H is an levated pirit and will attain salvation, only that he has not realized the fundamental principle.

Then I said Sir where will he be born after his *death in w ter? When will he know the fundamental* principle? Whe will he attain sal ation? The re e-red friar replied, "Hear

(42) After death in water he will be born in th class of demigod called Vyāvyantara. Then I that birth, he will obtain right belief the only seed of th *desire-yielding tre in th form of eternal bliss, before* Tirthankara Ananda. Then coming in four states (of higher lif), he, when calculable (i. e. limited, few) birth-taki gs ar over will becom a king in this country of

Then I thought Alas, the medit tion of the evil brings little happiness and results in manifold miseries ! Fie upon this worldly existenc !" Then I asked the revered friar What will be the result of the evil thought ? Is he a soul with a desire for the highest or not ? Will he attain absolution or not ? Has he obtained the fundamental belief or not ? Having thought so, I asked him. Then the revered friar said " Hear of what consequence is this evil thought ?

From this li of dog living it out according to the destined g h will be born as an ass in the womb of the she-ass named Ghotaghatika, born at the house of Unadatta. Then soon fter his birth, he will not be pleasing t Unadatta, will get the maintenance of his body with great trouble and with his body tired with carrying heavy loads, he will be born as a eunuch in th womb of Anadhuk th wif of Candala named Matridatta the companion of Unadatta, on coming to death fter livi g out th period of his life. Then on being born he will be tainted with bad form and the blot of misfortune; he will not know the attachment to the objects of senses; he will live for some time and on being killed by lion, he will be bo as a woman in the w mb of Cadala woman. Then soon on being born, h will die in the first infancy with a serpent-bite. After death h will again be born a eunuch in th womb of Dattika, the house-maid of Unadatta. Then on birth, he will be blind, thin and short, will be insulted by all and after completing his li as eu ach for some time, when

there will be a fire in the city he w ll be burnt to as hes by fire and die; then he will be again born as a female in the womb of the same house-maid. As soon as born, h will be a cripple moving on the back. Then she while going on th highway will be killed by a mad elephant, got loose and will be born as a woman n the womb of Kalanjanika the wife of Usadatta. Sh will grow to youth and will be given by *Usadatta* to one named Usarakanta, grovelling in extrem poverty As a woman, being married sh will be pregnant and at the time of pregnancy sh will be much in travail and after d ath she will be born to her own mother as a son. As soon as born, while he will be playing on the bank of the Gandhar river in the childhood, he will be caught a enemy's son by Usadatta enemy named Cil ta, nd he ll throw him in the lake after tying his neck to a big stone. This will be the end of his evil meditation. He is levated pirit and will attain salvation, only that he has not realized the fundamental principl

Then I said, "Sir wh re will he be born after his de th in water? Whe will h know the fundamental principle? Wh will he attain sal ation? The re e-red friar replied, "Hear

[42] *After death in w ter he will be born in th* class of demigods called Vyimvyantara. Then in that birth, he will obtain right belief the only seed of the desire-yielding tree in the form of eternal bliss, *before* Tirthankara Ananda. Then coming in four states (of higher lif), he wh n calculable (i. e. limited, few) birth-takings are over will become king in th s country of

Gandhara; then he will become a god and withdrawing *from the world before the Vidyādhara friar named Ama* ratoja he will get the absolute knowledge and then salvation.

Then on hearing thus, I got disgust of the world and reverted my senses from the prison of the world Then taking permission of th father and the mother I performed befitting things and withdrew from the world in th presence of Ganadhara Indradatta. This is then the cause of d jection.

Gunasena then said: "Revered sir my object is fulfilled; th cause of your dejection I quite fitting For

The effort of good men is only fit to that which I bsolutely attainable by one when there is th eternal place and its w y poken by great sages. (69)

Now what is that eternal place? And what is the way t attain it?

Vijayasena said —That is indeed the eternal place where living beings tay for considerably long time, the living beings who are free from the taint of eightfold actions, who are fre from birth, old ge, death, disease, grief etc and who possess the happiness of incomparable knowledge and revelation This is the place, the Highest bode, the crest jewel of the pace of the universe fourteen Rajjus high, and spoken by omniscient sages; who are worshipped by gods and demons, who are the relatives of three worlds; and who are the ocean of all miraculous powers. [43] the way to attain it consisting of right belief right knowledge and right cond ct is laid down. It is settled by th duties of householder and the duties of friar There the duties of householder are twelvefold, viz. 5 Anu-Vratas,

3 Guna-vratas and 4 Siksa-vratas. The duties of a friar are tenfold:-

Forgiveness, softness straightforwardness, renunciat on of the evil, penance constraint should be known; truth, purity poverty and celibacy are th duties of a fria (70)

Th fund mental thing of these twofold duties is right belief, that becomes diff cult t be attained by a living being enveloped by the un nding series of actions That action is eigh -f ld viz *Jnanavarniya*, **Darsan varniya**, **Vedn ya**, **Mohaniya**, **Ayus**, ***Nama and Gotra*** And *its cause is f lse belief- ignorance*, want of n-attachment, want of care tainted feelings, and the ullied contact Th period of the persistance f the cti nce-accumulated as consequence, is said t be twofold namely the long and the short. Among th se periods, th long periods, 30 **Krodakrodi** (*crore × crore*) *S garop mas of Jn a aranya*, Dars an var ya, Vedn y d Antar y ctions, born of grim unhappy results 7 of M haniya, 20 of Nama and Gotra, 33 S gar pamas of Ayus the *low periods* (re pectively f the sam) ccumulated as the consequences of th same type 12 Muhurtas, of Nama and Gotra 8, and of th maining different Muhurtas. [41] Of the action so marked by periods, when with great stress and toss somehow by Yath pravrittakarana all krodakrodi Sagaropamas, excepting one are worn away and even from that or krodakrodi, something has worn way then there is Karmagranthi (lit. A knot of actions) characterised by th consequences of the taints of deep attachment; which receives

help from Jnanavaraniya, Darsanavaraniya Antarya; from which the Mohaniya action has departed and which is very difficult to be snapped. It is said,

Granthi—that is very difficult to be snapped, like *a rugged, thick, deeply rooted and mysterious* knot; born of the action of the soul; and resulting from the taint of deep attachment. (71)

When it is come to, there is one soul who snaps it, and there is another who cannot. One who snaps it, does it by way of Apurvakarana. And as soon as it is snapped, by way of Anivrttikarana, he obtains the right belief; which is one part of the fire of the jungle of actions; which is an indestructible seed of the tree of *eternal bliss; which i able to secure release from* the prison of worldly existence; which produces the speedy existence of desire-yielding jewel, which is not previously attained in this unending sea of worldly existence; which has arisen by the annihilation or suppression f the experience of Mohaniya action by means of admirable right belief; which has for its distinguishing properties like suppression of passions, eagerness for emancipation, disgust for the world, compassion etc. and which is formed of the good consequence of Ayus action. When this is obtained, there are two kinds of knowledge viz. Mati and S'ruta. To the soul,—when he attains that;—who is free from the dirt of manifold actions; who has come near his own form: with passions suppressed; eager for emancipation; dejected of the world and compassionate,—the love towards the speech of Jinas becomes revealed. It is said,

[45] Th right belief is known by the characteristics

like suppression of passions etc. while in the form of the consequence of Ayus action, it is known by external good contacts (72)

The consequence from the sam to the soul should be known to be happy can gold free from the taint of dross, tarnish in this world ? (73)

Knowing th dispositions of ctions and their unha ppy ends, he never becomes angry even towards one who has done an injury out of the suppression of passion(74)

Believing th h ppiness of lords of gods and men, ideally as misery h does not hanker after anything except salvation, out of th eagerness for emancipation (75)

H lives unhappily out of the disgust for worldly things in the births of hell-dwellers, low animals, men and gods, ot making out the way for the other world; and free from the w y of th poison of egoism. (76)

Seeing in this terrible sea of worldly existence, the hosts of living beings tormented with pain, h shows compassion ccordi g to hi strength in two w ys (i. e. possibly by body and by mind) without distin tion(77)

H believes that indeed to be true and incontrovertible which is laid d wn by Jinas; he indeed is under th happy consequenc of his action) and is free from the wrong w y f desire t (78)

The soul, with right perception as laid down by Jinas, is one possessing the consequence of this nature; and he crosses the sea of worldly existence within a short time. (79)

Then in that condition when two to nine Palyopamas are over he attains in reality the partial non-attachment consisting of better consequ nces viz st ppag

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The soul, with right perception as laid down by Jinas, is one possessing the consequence of this nature; and he crosses the sea of worldly existence within a short time. (79)

Then in that condition when two to nine Palyopamas are over he attains in reality the partial non-attachment consisting of a better consequence: viz stopping

from gross killing of life; stopping from falsehood; stopping from gross taking of things not given; stopping from pproach to another's wife and having satisfaction with one s own wife, stopping from unlimited possessions. Thus he, accompanied with the result of partial nonattachment observing Anuvratas; ideally with result not proceeding (from his actions)—he does not practise transgression from his vows:—[The transgressions of gross taking of lif] (1) tying of animals with a rope so that they may starve (2) beating [46](3) cutting limbs (4) overloading (5) cutting off or reducing their food or drink, starving [The transgressions of the stopping of falsehood] (1) false accusation under the influence of passion (2) false accusation in secret (3) betraying the confidence of one wife (4) communication of false information (5) falsification of documents. [Th transgressions of the abstention from taking of thing not given] (1) receiving stolen property (2) employing thieves (3) crossing the boundaries of enemy territory or trespassing (4) false weights or balances and measures (5) dealing with adulterate goods; [The transgressions of the abstention from the pproach to another wife] (1) Approach to mistress kept for fixed period, (2) Approach to woman not kept as a mistress [e. a widow or respect ble woman who is not his wif (3) Amorous dalliance in an impropr manner (4) Arranging marriages of persons other than himself or his children. (5) Excessive indulgence in sexual pleasures. [The transgressions of the abstentio from unlimit d possessions] (1) The transg sion of the m as re of gra places nd

covered places (2) the *transgression* of the limit of keeping wrought and unw ought gold (3) the transgression of the limit of money and corn (4) transgression of the limit of servants (lit two-legg d creatures) and animals (lit f legged cre tures) (5) the transgression of the limit f baser m tals And such many others which cause th wanderings in the ea of the worldly exist nc be d es n t pr ctise o *ccount of* the happy conseq ces And also he adopts the latter Guna-vratas of th foll wing type —(1) [Th limiting of directions] ( ) Th lim ting of goi g the upward direction (b) limiting of going th dow ward direction ( ) l m ti g of goi g in the slanting direction (2) [The l miti g f th th gs of joyme t] ( ) th Guna vrat of lim t g of th th gs of joyment (b) giving up of th vi l t act on et fo purpose of joyment (3) The g d og f *soul ga nst u cessary vil* con t g f ( ) Evil pra tised through malicious meditat on (b) t practise evil through carelessness (c) usi g me ns f causi g injury (g we pons fire poison t) (d) dvisi g thers to do ev l actions. [Now 4 Siksavrat] (1) The siksa rat (f keeping Sam y ka) con sting f giving p f f ulty o tacts and resorting to f ltless t ct (2) Th siksavrata to limit th direct ons and bjects by setting limit every day t *th directio of th movement by one who has* taken the Vr ta to lim t the directions of one movements (3) The siksavrata of Pausadhopavasa (i. e. observing fasts on the 8th day 14the day fullmoon day and the new-moon day) consisting of a healthy ttitud towards food and body abstinence from sexual

intercourse and want of acivities, (4) Th sikaavrata of sharing one food with guests consisting of:—Offering charities to those who have curbed themselves, for the purpose of one s own benefit and with great devotion—th charities with the rder of time, pace, faith and respect of objects lik food and drink, which are free from the faults like Udgama etc. (See Notes 50-4) and which are earned with honesty [46] He—(i. e. the soul), accompanied with th wholesome consequences who has resorted t Gunavratas nd Sikasvr tas, ideally no result coming out of his action—does t practise these transgressions:—(1) [The transgressions of Digvrata] (a) transgressing th fixed limit of directions, pward (b) or downward ( ) or slantwise (d) increasing the pace of the limit ( ) the loss f memory (on the part of th soul as egard the exact limit fixed p by him). (2) [The trangression of Upabhogaparibhoga Vrata] (a) sing living things as food (b) using adjuncts (such as gums, ans t) of living rganism (like trees etc.) (c) using as food vegetables which are uncooked (d) usi g as food vegetables which are not well cooked (c) using vegetables which are not ripe or ready for use. (3) [other 14 occupations which man should not d] (a) dealing in charcoal by preparing it from firewood (b) dealing i wood (which includes felling of trees) (c) dealing in carts (d) occupation with fares (i. e. working carts or boats on hire) ( ) occupation of breaking the earth with pade etc. (f) dealing in teeth (i. ivory etc) (g) dealing in hair (h) dealing in liquors or acids (i) dealing in poisons (j) crushing by machinery (e. g sugar-cane, sesamum etc.) (k) the surgical occupation (e. g cutting of b dies, branding animals or castrating

balls etc.) (l) setting fire to bushes and woods (m) bringing up women for immoral purposes (n) draining lakes, rivers and tanks. (4) [The trangressions of Anarthadandaviraman V a] ( ) talking morous things (b) mockery l d g to jest by arious gest cul tions of the face, eye tc (c) talkativeness (d) mployment of an articl wh ch calculated to do jurі to others (e. g mortar pestl et) ( ) ces of food and other articles n excess of one need (5) [The tr gre ssions of a Sam yik V t] ( ) ll b ha iour f peech (b) of mind (c) of body (d) on-observa ce of th part cular act Sam ka t of forgetf lness (tabil ty about Sam yik (6) Th t an gression f D vrata] (a) mploy m t f messengers such as m mbers of one s f m l t g beyond th l m t t do certain thing for himself (b) mpl ym t of serv ts m sangers to go beyond th l m t c) mm ication by word of mouth in or l to call persc beyond th l m t, d) commu ic tio by gesture th w g lod of arth and ther by d t g the work t be don (7) Th transgression of P sadhv ta ( ) goi g on bed or coverings not bserved or badly bserv d (b) going on bed or overings not w ped or badly wiped. (c) going to stools or making w ter t badly observ d or not observed plac [48 4 goi g t stools or making water at badly wiped or unwiped places ( ) not observing properly the P sadha fasts. (8) [The transgressions of Atithi-samvibhaga-vrata] (a) Putti g food in the midst of raw seeds so that the monk should not accept t and still th worshipper might think that he was generous (2) covering food with seeds, raw fruits etc. (c)

Neglecting the appointed time of monks for begging alms and keeping them ready before or after (d) Mar king pretent that food belongs to others ( ) Acting from jealousy of others. He (i. e. the soul which has gained Samyaktva) does not practise these and such other transgressions of Gunavratas and Siksavratas. Then conducting himself with fitting observance on account of the particular result of the period of his actions, in that birth or in other births, he has his calculable Sagaropamas, worn away Then he takes to the duties of friar consisting of forgiveness, softness, straght forwardness, enunciation, penance, restraint, truth, purity non-possession and celibacy Thus such will be the way f suppression, and such will be the way of annihilation It is said

When the duration of the action while the right belief is obtained is reduced by 2 to 9 पल्यपृथक्त्व, the श्रमण becomes S ravaka, from that (i. e. the remaining) when calculable सागरोपमाः are worn way he attains चारित्र (e. right conduct) from the remaining dur tion, when the calculable सागरोपमाः ar worn w y he btains. उपशमश्रेणि (80)

Thus when his right belief does not shake w y the high-souled one either wandering in the orders of men or gods obtains all (i. the right conduct etc.) or in one birth without having t take up another way he obtains all. (81)

Then on the completion of the way of annihilation, he obtains the best absolute knowledg and revelation te nal nd ascnding The in egular order with the

remaining part of his actions, which would bring about the rest of the births, being annihilated and being so free from all actions, he reaches the eternal place

Th sa d Gunasena who had burnt manifold action by th f re f th good result produced by hearing the word the prec ptor w o in reality obtained th right bel f An vr tas, G vratas, Siksa vratas nd Gunasth nas Re red u I m fortunate that I heard your peech wh h t k on out of the prison f the worldly st nc wh ch is th c of merits hk supp ssion of passion to which i th dest oyer o th poi on of tt hment t and which wa hes off the dirt of si 49 *Now order m what I* should d I hould nderst od you ha already ordered So g ve m the tag of m rit consisting of Guna ratas et which form the ssence of the duties of house-holder Th prec ptor said That is the duty of high-souled pe ple f k Th according to proper rites, he w gi en th m nor ws he was preached in man w y The he with all his etinue bowed t th preceptor with great devot on and entered the ity When the d y had lmost ended having taken th course of meal he ga w t out H bowed to god nd the prec ptor Th pre ptor preached to him (sermon) befitt g the tum The having *waited pon him for some time, he again entered the* city with ceremony Thus, both the times of the day he enjoyed the happiness of seeing the preceptor and hearing his word. Doing so, he passed the whole month, his religion also became ripe. At the end of his observance, the revered preceptor V jayasena went elsewhere

Then, when som days having passed, King Gunasena was sitting on the terrace of his palace, he somehow heard the sound of the drums for the dead; it was as it were the sound of the march-drum of the god of death, interspersed by the sounds of alas, alas — t was the loud laughter of th demon of worldly existence, it was as it were the act of carelessness on the part of the world of living beings. Soon then, he saw the dead one, who was under the sway of the god of death, whose body was carried by four men; who was surrounded by weeping relatives. His mind conceived extreme disgust of this world. He realised the world of living beings, just like magic-show The crust of his sins was washed way by the water of religious meditation The anxiety came pon his mind. "W are also mortal. They are only fortunate in this world which has bad end, they—who [50] are the brothers to three worlds; who have stuck their regard on the doctrine preached by great maloment sages; and who go from the household to houseless condition of friar They abstain from killing, falsehood, taking of things not given, sexual intercourse and possessions. They take food purified of 42 Esana faults They take their food, free from 5 faults of Samyojana and others t proper time They observe 5 rules of heedful conduct and 3 rules of guarding one conduct. They observe 25 Bhavanas, *to be heedful in walking etc.*, in order to follow 5 Vratas without transgressions. They principally observe non-eating, eating in limited quantity etc, penitence, modesty etc., forming the external as well as internal penances. They observe various monastic standards of one month etc. They are

engrossed in the acceptance of special objects. They obtain their livelihood by food taken from people. Their bodies are without nursing. They consider equal a straw gem pearl, clod and gold. What of more? They bear 18 thousand subsidiaries f good conduct. They hold th happiness ari g from the suppression of passions, praised by learned men w th similes et Having wandered ove the whol arth onsisting of various habit t ons nam ly the lusters of illag s, cities, towns mall villages Madamba protected towns (Donimuh) et they w k th collection of lotuses in the form f h gh-souled be ng tuck p in muddy p th of false belief et by the sun-rise of the *sermon of th tru rel gion. Their bodie are refined* with pr ctice of g eat ust rities. They gi p their bodies by the on t ated meditation which they keep themselves in stionles l k t nd meet death in the d th-ar son ccord g t the w y preached by Jinas. Th l leo that manner l p my life. [51] I have obtained revered V ja ase c ry who is the charioteer of re gion who is the boat th sea of this terr ble world! xistenc wh the compa rable de ir yield j w l of the three worlds, who is the singl d ire yield g r m he yield g of the ternal blis and who is the un f ll Loka nd Alokas who difficult o be found even thousands and hundreds of births. H nc I shall have *grand* withdr wal, which is the wild fire of the forest of actions and which is adopted by wise persons. Having so thought, he called his ministers, S buddhi and others. H conveyed to them his own opinion. Then, they who had attained the essence of the speech of Jinas from

his contact, said Your Majesty has spoken the words just befitting the disposition of a great man. This is the duty of the high-souled people in world of living beings which is as fickle as the disc of the moon in the midst of waters interspersed with lotuses, shaken by terrible gale of wind, do not bring in an obstruction ccording to your pleasure. And to dd Your Majesty having obtained the friendship f any man, would he (i. e. the sam man) heck him (i. e. the other) going out of the house, surrounded by burning flames? Therefore, we have the full consent to the action of your majesty We are unable with the scop of our talents to ward off your death. Then th king having heard that it was so, congr tulated them with great respect saying Wh excepting yourselves can be my best well-wishers ?" He, then, made proclamation and arranged to give great alms with his lotus-like face blooming He arranged for an eight-day festival, in the temples of Jinas etc. just fitting the greatness of his devotion. He welcomed his dependents He respected the citizens and countrymen. H gave kingdom to his eldest son named Candrasena. He took to withdrawal mentally "Tomorrow [52] I shall g from here t the place where ther is Vijayasen'cyrya So thinking he remained i solitary place bserving the monastic standard of the whole night.

On this side, Hermit Agni arman, not at all retracting from his evil meditation, was born, after dying, a god among Vidyut-Kumaras, with the lif of one and a half Palyopamas Th consciousness then came upon him. Why did I gi offerings, made sacrifices and gave alms that I got such celestial plendour of gods ?" He knew past lif he became angry with Gunasena. Beco-

minga bird, he came n his vicinity He saw Gunasena observing the monastic standard. And then,

The shower of dust, very terrible and with flames burning with hell-fire was miraculously created by him whose mind lost sense through anger for him who was observing monastic standard (82)

Burn ng with that and still unperturbed due to the attainme t of great pirtu l power he was meditating with mind engrossed the religion propounded by Jinas (83)

I th s worldly existence tormenting on account of mental and physical m serie what is easily btainabl is misery nd wh t is d ff cult to obtain, is the k wledge of th true religion (84)

I am fortunat that this unend g sea of world, I obtained this jewel in t form of true faith, diff cult to be obtained by h ndred and tho sands of births." (85)

By th power of this faith bei g observed by themselves with ffort, th souls in th other births do not get misfortun nd m sery (86)

In this ndles world then th t birth is fruitful which is free v from ord nary f ult f misconduct, and which is b g with th equis t f the true faith (87)

[53] H carves in h heart th causi g f anger and discomf ture wh ch h did t Agnis arman and then he repent the bad ction which h did (88)

In this w y h mad friendship with ll living things continuously due t the preachings of J as and (even more did h show friendship) t Agnis arman, (89)

Thus he (i. e. Gunasena), having blissful consequence, was killed by that sinful person; and having died, he was born a god in Saudharma heaven. (90)

And he was born in Candranana Vimana with the age of one Sagaropama. Hear I peak, in short, the way in which gods are born. (91)

As there are nymphs and others among them, they are born according to the order; according as the celestial action is great, they transform into gods. (92)

Just as in the heavens, within moment, there is the birth of clouds, lightning a rainbow and flashes (of lightning), in the sam way there is the birth of gods. (93)

And again leaving up this body he takes p the celestial body in the pure bed of gods in one Antarmuhurta (i. e. 48 minutes) (94)

There, at that time, they sing pleasing songs; and the celestial damsels shed the clusters of flowers, with bees. (95)

They astonish gods by exhibiting celestial amours and they play pon the lutes of three sounds, of aried types and enchanting (96)

Knowing his birth, most difficult to be had in all the world, gods, with gladdened hearts, make loud roars like those of lions. (97)

[54] And the other (i e. the soul of Gunasena) gets up at once gladdened, enjoying the celestial sound, touch, taste, form, and smell and the pleasures of desires. (98)

He, the joy of the eyes of gods, puts on the celestial silk garment of god; and having shining beautiful face, h appears like the full utumnal moon. (99)

And there, the charming nymphs, delighted, praise him with sweet words of the praise of victory (100)

Even gods, highly exulted with the lustre of their ear-rings falling on their cheeks and with the decorations of the flowers of celestial trees bow to him with the sounds of victory (101)

Now seeing this celestial retinue with his eyes, he was confused What have I given or offered that it bears this celestial fruit ?" (102)

With pure Avadhi Knowledge, he brought (to himself) consciousness of celestial wonders and now thinking of right conduct he does celestial acts (103)

He, worthy of worship does in great state the worship of the images of eternal Jinas; and for one Muhurta he read also the best book (104)

Now there are celestial damsels; who have conquered the discs of moon with their moon-like faces; whose bodies are beautiful in having beautiful breasts thick, high and decorated (105)

Who are charming with the garland appearing beautiful in the middle part of the body beautiful with wavy three lines (on the stomach) the wide expanse of whose hips was greeted by the jingling waist bands (106)

Who were marked by the pair of big enchanting pair of thighs, resembling burnished gold, who had beautiful feet raised like tortoise and lit with moon-like nails. (107)

[65] Who were pleasing on account of amorous gestures and actions caused by deep satisfaction; whose minds were pierced by the shafts of the god of love; who were tall;-they with eagerness looked upon him. (108)

The servants were also deeply devoted and accompanied with celestial splendour and charming as they were, they spoke 'Sir look at the mansions of gods .(109)

He looked at the mansions of gods with nymphs who bowed to his greatness with the words of victory and who were expert in enchanting (110)

The mansions whose high plinths were built with the collection of broad quartz-stones; which was accompanied with walls made up of fine crystal-stones studded with jewels. (111)

Which had hundreds of strange, fine statues made up on the pillars of precious stones (i. e. Vaiduryas); and also the paces between whose walls were stuck up with celestial swords and chowries. (112)

Which had beds made up of fine and varied celestial clothes and which were beautiful with strings of pearls and hanging silken clothes. (113)

In whose floors, embellished with the flowers of celestial tree, were reflected the clusters of bees; which were full of incense-pots, and where the strings of jewels were hanging (114)

He, with meritorious deeds done in previous birth and with his mind satisfied, stayed in them enjoying celestial pleasures with group of nymphs. (115)

He enjoyed celestial pleasures, according to his will with nymphs, in Candrānana heaven for complete Sāgaropama. (116)

× × ×

Gunasena-Aggisamma which was poken here, is thus over; now listen to what was spoken as Sihananda y tabā. (117)

SAMARĀICCA-KAHĀ

*

THE STORY OF THE SECOND BIRTH

[Pp 56–123.]

॥ सीहाणन्दा य तह पिया–उत्ता ॥

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In whose floors, mbelh celestial tree, were reflect were full of incense-pot jewels were hanging (1

He, with meritor and with his mind celestial pleasures

He enjoyed will with nyur Sagaropama

×

Gon

thus ovr ya tab

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in religious things by performing benevolent deeds; and whose birth was well-earned. Then on the auspicious meeting-time of date, day-division and Muhurta, with the hopes of all people, queen Sri Kānti delivered a child with quite tender hands and feet. The birth of a son was declared to the king by a maid named S'ubhamkarī. The king was satisfied and gave her a gift. H arranged for th freeing p of bonds and for other duties There followed great joy in the city; all the roads f the city were decorated; [58] the dust was set down by saffron-water varied flowers. accompanied with humming bees were offered, the market places were decorated, auspicious drum were beat n on the mansions by the roads, th citizens and the folk of royal family danced with joy Th first month passed away of those enjoying very great h ppiness and joy every day Due to the sight m the dream th nam Simha was settled for that child. He, enjoying the best fruit of merits, wh ch did not hurt th prd of th oedy by the merit rious deed of giving by thoughts,

Attained gradually like th moon, the youth of incompar ble handsomeness, the beauty of which increased with the attainment of th cluster of arts (digits in the case of moon) which was delightful to the eyes and mind of th people. (119)

Once upon a time, there set in the spring-time, pleasing t the heart of the flower-arrowed god who had come to youth and was delightful to the hearts of young men. Then th god of love was engaged in aiming at the hearts of men seeing th sentiment of love (puni Rati, the wife of Kāma), with an arrow (puns a bee) set upon the round flowery bow Thus

according to his period, fell from it and was born in the womb S'rī-Kānti. In that, she saw in dream a lion cub, entering in the womb by way of mouth-resplendent with th weight of flaming mane resembling the network of flames of smokeless fire; white like garland of pearls, swans and collections of pure crystal stones; of quiet tawny eyes; whose outcoming jaws resembled the digit of the moon; [57] whose chest was broad and beautiful; whose waist was very slender the skirts of whose waist were quite round and strong; whose tail was long and twisted; the flanks of whose hips were well placed;-what to describe more ?-pleasing and handsome in all limbs. Seeing it, she got up happily and said to the husband with proper ceremony He said, Your son will be the residence of the appellation of the great king' and his two feet will be bowed to by many assals. Then she heard him and stood there with joy When the proper tim arrived, a desire of the pregnant woman in keeping with the burden of great man, cam to her viz. "I shall give the gift of non-fear to all living things; the prosperity of the rich to the poor orphans and the miserables the alms of support to friars, and shall do the worship in all temples. Sh conveyed this (desire) t her husband and he, with increasing joy fulfilled it. By its fulfilling, there becam great festival of country-people. For

Indeed, any condition of the fortunate people is for benevolence to others, the rise of the young moon illumines the world of people. (118)

Then nine months and eight and half days and nights were happily passed by her; wh was immersed

in religious things by performing benevolent deeds; and whose birth was well-earned. Then on the auspicious meeting-time of date, day-division and Muhurta, with the hopes of all people queen Sri Kanta delivered a child w th qut tende hands and feet. The birth of a son was d lared to th king by maid named S'ubhamkar The k g was satisfied nd g ve her a gift He arranged f the f eing p of bonds and for other dut es Ther f llowed gre t joy the city; all the roads f the city w dec t d 58 ; the dust was set down by saffron-w t r ned flowers ccompanied with h mming be wer offered th mark t paces were decorat d p cious drum were be t on the mansion by th oad th tizens and the f lk of royal fam ly dan d w th jo The f rst month pa ed way of th se jm) g rv g t h ppi ss and joy every day Due t th ght th dre m the nam Simha was settled for th t ild H enjoying th best fruit of merit wh h did not hurt th prid of th needy by the m rit rious deed of g g by bought

Attained g aduall l k the moon th youth of incompa bl handsom ness th be uty of which increased with the tt m t of th lust of arts (d gita m the ar of m n which w d lightful to the eyes and mind f th people 119

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the cuckoos made jargon as if it were the sounds of victory for him (i. e. the god of love), the clusters of bees in the mango-trees expanded like the cloud of smoke of the crowds of travellers burning with the fire of separation, the circle of directions with the flower of Kims uka trees, as it were, began to burn with the funeral fires of those women whose husbands had gone way Then in such spring-time, that Prince Simha, surrounded by various youngsters went with great pomp, for sport, to the garden named Kridasundara, the bed-chamber as it were of the plend or of spring; whose fresh beauty was sung by the clusters of bees, humming and j yful with pride; which was full of trees, th branches of which were broken by the burden of flowers mad to dance by the fragrant breeze of the Malaya mountain; which was tremulous with the mental confusion caused to young women by the not of delighted cuckoos. [59] H began to play with aried sports H saw there in that garden, standing not ary far girl named Kusumavali, enjoying spring-sport in company with her friends; sh was the daughter of his maternal uncle named Laxmi-Kanta who was great tributary king she had braid of hair fragrant with the smell of flowers, resembling the row of bees; she had hands reddish as coral-plant like creepers, she had round, tender and slender arms like branches; the pair of whose thigh was beautiful like the trunk f a plantain-tree; the pair of whose tender feet was reddish like land-lily;—she was like the garden-goddess, surrounded by the beauties of the season. Then, as she saw him, he looked at her with tenderness on account f the fault of attachment, brought close by

endless births. Kusumavali, who was getting away swiftly due to the confusion (caused by) his (presence) from that part, saw him. She thought, "How is it that on account of the beauty of the park Kridasundara, even god of love enjoys here the delights of sports?" In the meantim th maid by the name of Priyankari said My lady enough f going away h is indeed the son of King Purusadatta, born of th womb of your father s sister th princ by the nam of S mha, hence he will not th k it an act of ci ility seeing thus my lady—who has taken possessi of h m on the first arriv l,—turning w y H ce, my lady you stand here; and may you d th h gh-souled on th ceremony of reception, becoming to princess Then she whose limbs had t hair-ends bristled d th sw y of joy looked at him w th m rous d sires and with morous turns of body nd said O Priy kar you are clever in this m tt r h nce tell m wh t I hould d for him." [60] Sh said My l dy w h c m f rst, then let him adorn th pl ce by th ccept ce seat; let the recept on wh h is th seed of the tree of relation of good m be done to h m let bet l-l af accompanied with th t mely decoration of pri g-flowers be given t him with y ur wn hand Kusum vali said "Oh I am not ble to do this for him so hastily; hence do ourself in this matter what is fit for the occasion. In the meantim the prince arrived at that place. Then Priyankar prepared the seat and said "Welcome to the flower-arrowed god, without Rati I May the high-souled one sit here. Then he, with satisfaction smiled a little, and said "I was for this much

time without Rati but now I am not ! and sat there. Priyankarī brought in a golden tray the betel-leaf accompanied with the garland of Mādhavī flowers and the prince accepted it. In the meantime, there came the chamberlain of the harem of princesses named Sambhartyana, sent by the mother of Kusumāvalī for calling her. He saw Kusumāvalī looking with love at the unseeing prince with side-long glances. H thought, "The god of love has come together with Rati, if fortune favours." Then coming near Sambhartyana greeted the prince and said Dear daughter Kusumāvalī, Lady Muktāvalī orders you have played long enough; let not your body exhaust; hence come soon. Then she said As mother orders' and with confusion [61] looked at the prince and went out of the garden and reached her home, thinking alone of the prince. Then she bowed to the mother and went t her bed-room. Then, she, following the prince (with mind) and giving long sighs sat on the bed-stead and bade goodbye to her lady-friends after receiving them.

She began to resort to bed, leaving sighs incessantly with her mind pierced by the arrows of the god of love; and who gave up all the activities of the works to be done by her (120)

She did not draw pictures, she did not pply toilette powder which she should pply; she did not desire food; nor did she like even her mansion. (121)

She did not teach the group of parrots and sārikās which were to her familiar for long time; nor did she fondle the domestic swans pleasing and flattering (122)

She did not play on the terrace of the mansion; nor did she take ablutions in the house-well; nor did she play on a lute, nor did she apply paint. (123)

She did not play with the ball, or did she think much of her ornaments, she was like a doe fallen out of the herd; and sh simply followed him (e the prince with mind). (124)

The movements of her eyes were for a moment checked, she was without tead ess sh checked her long sighs for moment; th movements of her body were for a mom t checked, her l tus like f ce was for a moment garrulous with peech (125)

In the meant me, her ursing-maid ord red her daughter named Madanalekh wh was her second heart:- Kusvm vali is heavily tired of the ports and has gone to garden Krid sundar and soon by her to-day her femal friend are bidden good-bye So take fan sprinkled w th sparse water prepare som betels with camphor and go t her" After the order Madanalekha fulfilled her moth word and went with joy with her jewelled anklets jingling in the vici ity of Kusumavali [92] And she found Kusum vali carrying the body difficult to be borne, due to th heavy burden of anxiety and lying in th midst of fine bed. Then Madanlekha, who thought her in woo as she did not peak, requested, "My lady why d you ppear as it wer to be dejected ? Why haven t you finished the worship of gods and elders ? Why havn't you welcomed your lady-friend ? Why didn't you give reception to the needy ? Why didn't you take lessons in the cluster of arts? Why are the elders unsatisfied ? Why didn t you instruct

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the disposition produced by the condition brought bout by the god of love, due to the naughtiness of the god of love "My friend I saw in the Park Kridāsundara Prince Simha, the son of the king who was like the flower-weaponed god without Rati, lik moon without Rohini; like the guard of the god of love without wine; like Indra without S aci; whose colour resembled the burnished gold the portion of whose toes appeared like the cluster of buds due to the rays of the nails; who had the banks beautiful as peacocks, who was with distinctive calfs; whose ties of vei s were well hidden who had beautiful and well-proportioned pair of hips; whose front part f knees were shaped like the mouth of crocodile; whose jo ts of the knees were internally hidden, the expanse of whose waist was big; th middl part of whose body was beautiful, whose chest was thick and broad whose pair of hands was ound lik tall peak; whose lbows were not jutting out; whose wrists were b g whose palms were dorned with auspicious lines and extend d upto th knees, whose nails were fine and edd sh whose pair of lips was evenly ounded, whose wh t ppearance was quite becoming; [64] whose eyes were big with on th rd part f them littl reddish, whose jutting nose resembled a lute; whose forehead was big th sides of whose ears were well-round d whos tresses were black and frgarandy oiled; who had pplied the paint of sandal on his body who put on clean silken garment, whose neck was adorned with big pearl-necklaces, whose head was adorned with pure crest-jewels,—what to describe more? —the beauty of the beauty itself, th handsomeness of the handsomeness itself; the good-lookingness of the

your retinue? Why didn't you show love to your female friends? What desired thing is not produced?—May my lady order if it is not thing unworthy to be said. Then Kusumavali collected her tresses with her own hand with confusion and said "Then, hear. By the exhaustion due to the collection of flowers, slight fever has come upon me, and the fire of heat produced from it troubles me, and the uneasiness due to it increases in the limbs. I do not see any other reason for dejection. Madanalekhā said "If that be so, take camphor-betels; I shall fan your body, heavy with the exhaustion of sports. Kusum vali said "Of what help are the camphor-mixed betels to me wh have come to this condition? Enough also of fanning, come, let us g to plantain-bower. There prepare for m a bed so that this fire of fever may vanish while I am there. Then Madanalekhā said As my lady orders. They went to the small plantain-bower which was th secret place in the garden f her mansion. A beautiful bed was prepared by this Madanalekhā. Kusumāvali sat there. The camphor-mixed betels were given to her. [63] Madanalekh began to fan with the palm-fan her who was satisfied with confidential talks. Agai Kusumāvali who gave out hollow sounds all of sudden, stood hankering again and again after him who was the shaft in her heart, with sighs secretly released. Then Madanalekhā thought "What is the reason of this adverse passion of her?" She asked "My lady when this spring-time, the ocean with rising waves of the amorous gestures of youthful people has set in, what wonder to-day have you seen having gone there or while going to Kridāsundra? Then Kusumavali poke the desired, due to

majesty has ordered 'The palace-garden is to be made ready so as to adorn it with additional decorations as Prince Simha, the son of the great King is to come here. On hearing this, she delightfully went to the bed-chamber saying As the Queen orders. On this side the palace-garden was made ready Then having invited with respect, Prince S mha, who himself liked coming out f the eagerness t see Kusumavali, was led home; th ceremony to arrange for dinner etc. was made; and then he entered th palace-garden. He saw the bower of grape-creepers, garrulous with th voices of domestic Sarikas; the As oka grove beautiful with the garment of reddish prouts like new bridegroom; the cluster of l tuses in the palace-tank, where lotuses were shaken by pleasing wans, the grove of mango-trees, resonant with the sounds of bees and cuckoos, the bower of M dhavi creeper surrounded by the rows of bees movi g about out of delight due to the drinking of honey; th panse of bet l-nut tree embraced by the betel-creepers th collectio f saffron-creepers which made the circl of directions (66) melling with fragrance, nd the plantain-grove pleasing to th eye and winging in th pleasant gale. H stood in the bower of M dhavi creeper

In the meantime Madanalekh said to Kusumavali "My lady on ccount of the ffection behoving good person shown by the high-souled persons, he must be a related person, returned from the previous birth. He should be revealed by proper talk and presenting of flowers and betel-leaf So send to him by this time, the betel, with a tender betel-leaf; the ear-decoration of the cluster of Priyangu-flowers, stitched by your

good-lookingness itself; the youth of the youth itself; desire of the desire itself." Madanalekhā, who guessed the content to some adverse passion, thought The love of my lady has indeed settled on right place; or the goddess of wealth does not wander elsewhere leaving a lake full of lotuses; excepting my lady nobody is fit for him as Rati is only fit for the divine god of love. Having thought so, she said "My lady, indeed handsome is that prince with his own merits. For while on an errand t the queen, I heard noble Subuddhi holding conference with the king;—if it happens like that, the the five-arrowed god as it wer accompanied with Rati will be fully attractive. Kusumāvali said "What did you hear (him peak)? She replied. "I heard him like this; Arya Subuddhi said Sir King Purandatta has great oportunity in asking Kusumāvali for Prince Simha. I am firmly poken to in this matter. You must so arrange that this K sumāvali can be joined with equally meritorious Prince Simha; and t add, [65] sir excepting him nobody is fit for Kusumavali. In the meantime, she, full of bashfulness and joy attained some indescribable transformation of condition, and bringi g out th false touch of pride, moon-faced Kusumavali said "O irrelevant speaker why do you speak like this?" Madanalekhā said "My lady what is irrelevant here? Is ever lady-swan unfit for a lordly swan residing in Mānasa lake?" Then the king said "The great king is the master of my self. Then Subuddhi said 'Sir indeed that is fit." Thus when they were confidential, there came garden-maid named Pallavikā. She requested Kusumavali "My lady the queen orders that you should go to the bed-chamber because his

majesty has ordered "The palace-garden is to be made ready so as to adorn it with additional decorations as Prince Simha, the son of th great King is to come here." On hearing this, she delightfully went to the bed-chrmber saying As the Queen orders. On this side the palace-garden was made ready Then having invited with respect, Prince S mha, who himself liked coming out of th eagerness to see Kusumavali, was led home; the ceremony to arrange for dinner etc. was made; and than h e tered the palace-garden. He saw the bower of grape-creepers, garrulous with the voices of domestic Sarikas; the As oka grove beautiful with the garment of reddish sprouts like a new bridegroom; the cluster of lotuses in the pal ce-tank, where lotuses were shake by pleasing swans, the grove of mango-trees, resonant with the sounds of bees and cuckoos, the bower of Madhavi creeper surrounded by the rows f bees m vi g about o t of delight due to the drinking of honey; the expanse of betel ut tree mbraced by the betel-creepers th collection of saffron-creepers which mad the circle of directions [66] melling with fragrance, and the plantain-grove pleasi g to the eye and swinging in the pleasant gale. H stood i the bower of Madhavi creeper

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vali. 'W have strong love for pictures (per-sense : love of heart); you know it, we have also known your cleverness in painting; then again you should give (lit. do) delight with the excellence of your cleverness in painting to one who loves painting. As the son of the great king orders said then Madanalekhā with a bow and went and approached Kusumāvali. She reported the account as happened and submitted the betel-leaf. Kusumāvali saw the stately swan, read the strophe and became satisfied in the heart.

[69] Thus as few days passed away of those whose love was increasing by sending the sketches in painting of Vidyadhari, Cakravāka, Madhukara etc.—the skeches which delighted the minds of people fallen within the range of the arrows of the god of love, king Laxmikānta gave Kusumāvali to Prince Simha, so as to respect the request of king Purusadatta. This was made known to Kusumāvali by Priyankarī.

O beautiful one thou art offered to Prince Simha —on this being said, the satisfaction in her limbs increased simultaneously with the god of love, by way of thickly bristling hair-ends. (129)

In the meantime, both the kings arranged for an ovation; in which an amount of wealth was given exceeding the desires to the host of the needy; in which the circle of directions was filled with the sounds of auspicious drums sounding; in which the splendour was found in the groups of dancing singing-girls; and which gave delight to all.

Having done this, they get the day fit for marriage

calculated; and again they also proclaimed even more charity according to their desires. (130)

Then when that auspicious day arrived, Kusumāvali with young kinswomen, for annointing at a proper moment (131)

Was placed with the face eastward, on the raised *seat covered by white beautiful silk-garment, in a square* adorned with colour-d signs. (132)

Her feet were put a clean stool mad up of jewels, beautiful o ccount of th dye of feet reflected *therein, as if t had sprouted w th th delight resulting* from the happiness of h r touch, (133)

[70] A barbe who suspect d th r ys of her nails as w ter washed them with t (e that false water) and d d f ultlessly th work of cutting her nails. (134)

She had put reddish garment and her lotus-like f ce bloomed more she was as it were the devoted bride th form of astern direction about to be united w th th (135)

By ladies whose husbands were alive; who had put on red garments, and whose hands were full of th sprout of Durv grass, curds, and rice, (136)

—*She was bath d only w th gold jars full of flowers* fruits and w t r; and h ev more uspicious body was fully rubbed with s lk cloth. (137)

The priests, with thickly bristling hair-ends out of satisfaction, cast ric on her head, which was with thickly grown hair and which was rich with th fragrance of all herbs (138)

Then he moon-faced bride was taken (lit. began) to

own hand, accompanied with the inquiry about his health and in a way as your se timent may not be read; the fresh Kankola fruits; and something wonderful which may suggest your art and tenderness. Then Kusumavali said. O dear friend, do yourself what you think proper " Then Madanalekhā brought the painting-board with a brush and said to Kusumavali "My lady the prince is fond of painting; so let my lady paint here female swan, who is separated from her proper partner and is therefore anxious to see him. Then understanding the opinion of Madanalekhā she smiled little and painted the female swan as was advised. Madanalekhā also wrote upon it the Dwipadikhanda suggesting the condition (of Kusumavali).

[67] How may fine lady-swan not pine way for the sake of union with her lover —the lady-swan full of anxiety on account of the profusion of fresh love, whose face has grown pale; who herself is lukewarm in desire in catching even juicy stalk of lotus, and who has not even set her sight on the cluster of lotuses shaken by the south wind ? (127),

Then having taken thus painting-board and the present which was previously described, Madanalekhā went to the bower of Mādhavi-creeper Knowing her from the retainers, to be the dear friend of Kusumavali, the prince greeted her with respect. Then bowing with confusion to his feet, Madanalekhā said, "O son of the great king you are fond of painting hence I am sent to know your tidings by princess Kusumavali, who is also fond of painting besides this is the fresh nosegay of Priyangu-flowers stitched with her ow hands ut of

affection; this is a betel, rich with the betel-leaf of her own betel-creeper and these are fresh Kankola fruits. Thinking that these are given to the lovable and the highest, and as you are alone fit for them these are sent by my lady and l t this painting of a lady-swan also receive the delight of your sight. Saying so she put these forward Then the prince joyf lly took the Priyangu-noseg y and untying th crest-ga land he put it on th ear ccepted th betel, looked at th lady-swan with *increasi g joy and read th Dv padikhanda* written above it, sugg st g h r condition Then, with words faltering on account of the ceeptance of the betel and also out f the amorous passion, he said. "*Oh [68] her cle erness in pai ting And the cond tion* that can be comprehe d d by mere sight (of th picture) is suggested by this Dvipadikhanda which merely repeats the incident Madanalekha sa d O son of th great ki g that is ot suggested by my lady but on seeing this painting I have composed this Dvipadikhan- d Th pri ce sa d It is proper fo friend to imitat in words the condition f friends having first seen the painting H asked for a pai f scissors to cut lea es. *He carved in a bet l-leaf th stat ly wan in the sam* condition as that of a lady-swan and troph in clear terms to convey the heart vi*z*

Thinking that the beloved w ll not be got by dying this stat ly wan bears lif som how w th (the wish of th) prope collocation of circumstances. (128)

Then, having taken out of his neck, he g ve to her a pearl-necklace which was the very essence of three oceans, as a present and also offered a betel. *Smiling a little, he said to her You should speak to Kusum-*

valī. 'W have strong love for pictures (pun-sense : love of heart) ; you know it, we have also known your cleverness in painting: then again you should give (lit. do) delight with th excellence of your cleverness in painting to one who loves painting As the son of the great king orders said then *Madanalekhā* with a bow and went and pproached Kusumāvalī. She reported the account as happened and submitted the betel-leaf. Kusumāvalī saw the stately swan, read the strophe and becam satisfied in the heart.

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Her feet were put on clean stool made up of jewels, beautiful on account f the dye of feet reflected therein, as if it had sprouted with the delight resulting from the happiness of her touch (133)

[70] A barber who suspected the rays of her nails as water washed them with it (i. e that false water) and did f ultlessly th work of cutting her nails. (134)

She had put on a reddish garment and her l tus-like face bloomed even m re, sh was as it were the devoted bride in the f rm of eastern direction about to be united with th sun. (135)

By ladies whose husband were alive; who had put on red garments; and whose hands were full of the sprouts of Durvā grass, curds, and rice, (136)

—She was bathed only with gold jars full of flowers fruits and water; and her even more uspicious body was fully rubbed with silk cloth. (137)

Th priests, with thickly bristling hair-ends out of satisfaction, cast rice on her head, which was with thickly grown hair and which was rich with the fragrance of all herbs (138)

Then he moon-faced bride was taken (lit. begun) to

be d corated; and her enchanting feet were decorated (lit. done) with red dye. (139)

And her lower feet were painted with the paint of saffron matching her own beauty; and the painting was also done on the pair of thick jar-like breasts. (140)

And her lotus-like face was decorated with the sandal-pigment mixed with black-sandal. Her lower lip was made attractive (pun-with the god of love) and coloured (pun-with passion) lik the lover (141)

Th pair of her eyes, beautiful with the colour and beauty of petal of a blooming lotus in the fresh and moal tim was coloured with collyrium though lustrous. (142)

The fine saffron-mark bloomed on her face surrounded by the tresses—resembling the clusters of bees—combed over it like the stately Tilaka-tree, surrounded by the cluster of bees on its pper branches, blooming on the face of the Splendour of the Spring (143)

[71] And her beautiful jewelled anklets tied to her feet brought out the royal swans sporting in her palace-tank by sweet jingle. (144)

And her fingers were d corated with jewelled rings, the added beauty of which was derived from the jewels encircled with the rays of the moon-like nails. (145)

Her waist-band f pellucid gems, (as it were) the fine musical instrument of the festival of amours, was tied on her high (lit. inaccessible) expanse of hips (pun-on highmound) like the heart of lover (146)

The jewelled strings on the arms were tied on the part near the arm-pits, (like) th thieves of human hearts and like th snares of the god of love. (147)

And on the breasts, the beautiful breast-band (pun-the bridge built by monkeys) that was made up of the leaves of pleasing and fine red topazes (pun-prepared by the army of attractive Rama) touched the hips (pun-on the rocky mounds of the shore). (148)

The pearl-necklace as if under the amorous influence of the god of love, which was generated by its contact due to the clasp on the breasts, began hanging out from the neck to touch h central garment-knot. (149)

On her neck w tied the pure and enchanting pearl-string ornament and the jewelled ear-rings on the ears coloured with saffron. (150)

[72] Her f ce definitely shone by the ornament called Mrg nkalekh whit and curved like the digit of the moon whit and curved on the face of the splendour of the event g (151)

The pure crest-jewel was placed o her head which was beautiful with th k, black, curled and enchanting tresses of hair (152)

Le ving m asid sh will be seen f rst (by the bridegroom) —th be uty of th g ms, which had thus concerved mal ce as t were covered all her limbs. (153)

Thus as Kusumāvali was being decor ted, by that time Prince S mha was also decorated by singing girls clever in the art of d coration. Then the astrologers, who took the m asurement of shade by the measuring-rod, and who knew the deep sense of th science of astrology said The auspicious moment of hand-holding has come-up Then Prince Simha—for whom the king had ordered the activities of servants; for whom the circle of directions was filled with the sounds of

auspicious drums beating; who was surrounded by royal persons, sitting in stately chariots beautiful with the hosts of flag-cloths dancing in wind; for whom the trunk road was extremely blocked by the groups of the damsels of the harem clever in the ways of beautiful dances; who mount d on the elephant which was decorated white; who was urrounded by princes Mrgankasena and Amarasena, like the flower-weaponed god surrounded by pring and autumn; and who was seen with affection by town-damsels standing on the terraces of palaces;—cam to the marriage-pandal sportingly He was held at th door by xtremely white cloth and was asked the conventional present by elderly women who held the materials of eception. [73] Then, with eyes blooming under the influence f joy h descended from the stately lephant giving more than what was asked for His brow was beat with gold pestle with the jewelled hand Then the bride-groom was led to the pandal-compound—controlling th crowd of the people—by the damsels whose duty was to arrange the meeting (between him and the bride).

When the bride, with her face cover d by the white and nice silke garment stood like the moon-lit night in which th disc of the moon is covered by th autumnal cloud (154)

The f male friends mad to him amorous banterings which were not gainst (civility); and then they asked him for the conventional present to open the contours of the face of the brid (155)

Then he smiled little and said O that is perti-

sent to me!" and gave the conventional present. The contours of the face were opened and Kusumavali—*whose earrings were mad ut of the sprouts of As o-ka-tree;* whose lotus-like f ce was a little blooming; who was full of hurried joy and wh was experiencing the movements of amour enchanti g even to th beautiful and peculiarly celestial,—was seen by him.

Then the marriag of both of them who were mutually bound by love was begun full of songs and auspicious th g and it br ught joy to the hearts of kinsmen. (156)

Her h nds being unabl to bear th preliminary stretch f t m clasped the brid groom w th the rays of pure moo l k nails (157)

Having h ld her f rst th soft heart full of love, he fterward h ld her in th hand on which the water of perspirat on was ncreas g (158)

H ing h ld h in th hand h was brought from th midst of th h ll to the pand l lik the brid of a god t th c l tal air-v h cle (159)

H ntered th pand l wh ch was m de p of g l-de pillars tudded with pur and f topazes, in which l g pearl-str g were hang g fr m the canopies mad up of lk cloth (160)

[75] Wh r whit howrie wer made gree by the ys of g g ms tuck to the pe l-string and where th mirrors had the net-work of light of the gold of th handl of white chowries; (161)

Wher the attr ct face *of the ladie* on the bridegroom aid were ppearing be utiful in th mir-

rors; where the satisf ction to the bride s side was brought about by the faces of the damsels on the bridegroom side,(162)

Whose skirts were marked by the groups of bards, whose hair-end bristled out of atisfaction; and which had th clusters of stars formed by the variegated and pure jewels on its skirts; (163)

In which the pure digit of moon was placed on th front part of the arch dorned by the clusters of stars, in the sky in the form f the pandal white with the expanse of the light of the digit of the moon. (164)

He, with his body resplendant with th ray of the ornaments of jewels, came pon the raised square as t with delight like th lord of the d y on the mountal of un-rise, (165)

Accompanied with Kusumavali wearing resplendent whit and fin silken robes, with the lotu f the face blooming *it were with the splendour of the day* (166)

O account of smoke, the drops of tears fell on th bride who had her face downwards, as it were peaki g t the brid Look at the face of the bridegroom, (167)

In th meantime, the courtesies to the people began. The pigments, with fragrance smelling weet; the flower-garlands with h mming bees, the smelling herbs, with fragrant mell, the betels made p of camphor etc., fine clothes, silken, Devadusya clothes, fine Cina clothes, and Ardha-Cina clothes, the ornaments, the bracelets, ecklaces, ear-rings, wristlets etc., the herd of horses, formed of arious kinds of horses turkish, Bal-

bika, K mbo]a, Vajjara etc., [76] elephants of different varieties, of stately and graceful descent, —were given

In the meantime, when fire was being offered the oblations of ghee, honey to, th bride and the bridegroom began to take circular turns. (168)

In the first circle, the father of th bride gave with joy the hundred thousand pieces of unwrought gold. (169)

In the second circle, the orn ments consisting of necklaces, ear-rings, waist-bands and bracelets, were given. I the third circle, th silver vessels consisting of trays, porringers et were given. (170)

In the f urth circle, fine costly clothes of varied kinds were given to th bride by th father whose hair-ends bristled visibly with satisfaction. (171)

King Purusadatta also did courtesis to men, costly with abounding grace and f tting to his own tate and gave priceless orname ts with pure j wels, gems and pearls to th d ghter-in law —

Thus after th great festival of marrige took place, many lacs of years passed w y f th m experiencing the pleasures of senses, fit to be praised by all men and in which the ttachment increased as th time went by Some ther time, Prince S mha who had gone for horse-ride, saw in th Nagadeva Park at a very clean place, Acary Dharmaghosa, expounding the sense of the canon to his disciples; who possessed the merits like handsomeness etc., who was in hi first youth; who was the treasure of merits like forgiveness, softness, straightforwardness, th renunciation of evil things, con-

rore; where the satisfaction to the bride s side was brought bout by the faces of the damsels on the bridegroom side.(162)

Whose skirts were marked by th groups of bards, whose hair-ends bristled out of satisfaction; and which had th clusters of stars formed by the variegated and pure j wels on its skirts; (163)

In which the pure digit of moon was placed on the front part of the arch adorned by the clusters of stars, in the sky in the form of the pandal white with the expanse of th light of the digit of the moon. (164)

He, with his body resplendent with th rays of the ornaments of jewels, came upon th raised square seat with delight like the lord of the day on the mountain of sun-rise, (165)

Accompanied with Kusumávali wearing resplendent white and fine silken robes, with the lotus of the face blooming as it were with the splendour of th day (166)

O account of smoke, the drops of tears fell on th brid wh had her face downwards, as it were p aking t the brid Look at the face of th bridegroom, (167)

In th meantime, the courtesies to the people began. Th payments, with fragrance smelling sweet; the flower-garlands with humming bees; the smelling herbs, with f grant mell, the betels made p of camphor etc.; fine clothes, silken, Devadusya clothes, fine Cina clothes, and Ardha-Cina clothes, the ornaments, the bracelets, necklaces, ear-rings, wristlets etc., the herd of horses, formed of arious kinds of horses turkish, Bal-

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staint, truth, purity non–possession, and continence; and who was surrounded by many friars. Then he saw and felt great respect towards him. He thought Fortunate is thus he whose sentiments have turned way from the worldly existence; who has bjured all attachment; who is devoted to the highest benevolence. So would I go before him and ask this [77] What is the cause of this dejection of him who is in the age so nice for the god of love and how is the worldly existence full of miseries t him, as it is?" Then, having descended from the noble Vollaha horse, he went before him. He bowed to Dharmaghosa The revered friar greeted him with Dharmal-bha. Then, having bowed to the rema ining friars he, with full devotion sat at th preceptor's feet which were naturally handsome. Turning back to the essence of d jection, he asked evered Dharmaghosa, "Revered sir how had you such dejection—you who are the family–born f the treasur of all merits—whereby this friarhood t this inopportune tim is accepted?" Then th revered friar said Oh great faithful, there is not th inopportune time. Is ot ther the all–pow rful death which has def ated gods and d m ns, which is the thunderbolt f the mountain of all desires, which is the prim and only cause of separation fr m the dear es, and wh ch mer ase th d j ctl f the wise? And also,—Oh great faithful, If eligion is t be followed even t th final period of lif for th purpose of purification, why can the sam he improper in the beginning? The king said Revered sir of course it is not mproper but the d jection can ot be without cause th for l k th caus of d jection Th er d friar said Th n rely aist nc

itself is the cause of dejection but however particularly (the cause of dejection is) some one s own life-history by himself possessing visual knowledg without the help of senses (Avadhi Jn na) The king asked What is that life-history by one ha ng A dh J na? The revered friar said H

Here in th co try of V j y ther was city named R j pura A l dw lt th w th th ppearance of worldly l fe though f c dis ted of t, [78] there came Acarya by th nam of Am rgupt who understood his sins nd m nt by A d knowledg which he secu ed f w da nd wh was th lord of ma y friars There was rum u m ng th peopl Oh this is gre t cetic th door f h se s f l actr vities ar d st yed wh y th Avadh Jnana that is bor f m nd wh ompan ed with the attainm nt of om h g prope re gion ! Then th lord of that city med A m rdana d oth r townspeople and ntryr w t t f r h p rpose of his ght and r d t f f t Th ev ed friar was bowed to by t w peopl d t m Th revered friar greeted th k w peopl and countrymen w th Dharm l bha Th k ng the tow pe pl nd the countryr n, wh w d w th t re pect by the word of th p e ptor s t urf e of the earth. The rev d f iar was k d by th king abo t his w nd rin T f iar pre hed t him The king said O reve d ar you ha attained the Avadhi knowledge which can grasp the past th present and and the f tur So do me th f our T ll m your Life-history When or how th ri ht belief whi h is the

only seed of the tree of eternal bliss or the partial non-attachment or the friarhood in this or other births, was obtained by your worship ? The revered friar said Hear

Here in this country of Vijay there was a city named Campā There in bygone times, there was householder named Sodhana. His wife was Dhanasri They had daughter named Somā. When she came to youth, she was given to Rudradeva, the son of merchant Nanda, the inhabitant of this city The marriage took place; and we enjoyed the pleasures of senses with happiness. By that tim there came nun named Balacandrā who was roaming according to her vow; whose body was emaciated with arious kinds of penances; who was adorned with the gem of the canonical scriptures, [79] and who was in beauty like the presiding deity She was seen at the place where she had com ut for alms, by me while coming to the paternal bom from th house of the father-in-law On seeing her delight came pon me; my eyes became wide pen; the sin was annihilated, th limbs became active; and the religious mind bloomed. Then, keeping not very far I, folding my palms with modesty greeted the revered lady with great respect. She gave me the religious greeting the seed of the corn of all happiness. Affection and devotion were born in me towards her intensely I asked the revered lady the place of her residence, other nuns told me bout it. Then I began to wait pon her with fitting ceremony The revered nun told m the religion; which was preached by those who had bjured attachment; which was the

the fruit of the desire-yielding tree, in the form of eternal bliss; which was the thunder-bolt to th moun-tain of misery and which was the wild-fire to the fo-rest of actions. Then the right belief was obtained by the destruction and pacification of actions, the religion preached by Jinas was realised and my mind was dis-gusted with the prison of worldly existence. Then that Rudradeva began to ent tain malice by the taint of actions. He said "Leave p this religion which makes an obstruction to the sensual pleasur Then I said, "Enough of sensual pleasures th lif n th s world is very transitory and the re lt of the failings due to the pleasures of senses ry t rribl H said, You are mentally dist rted d t mak an attachm nt to the unsee I ing aaid the seen ?" I said, What ind ed is th seen her These object of senses are common with th herd f an m is [80 and how can religion whose b issful fruit is visibly attained, be said to be unseen?" The b pr ttling lik this even more, began to tertain m lice H ga p sexual inter-course with m H chose N gas'n, th daughter of the merchant by the nam f N-gad va, but she was not given by m rchant N-gadeva, out of gre t regard to her (I. his daughter) Rudradeva thought I shall not get his brid so long as sh (the first wife) is ali Hence I w ll kill her The by fraudulent plotting h put deadly snak somehow in the pot and put the same in corner When th evening had passed and the tim for the union of amorous persons arrived, he said to me, Bring flower-garland from that pot. Then I, not knowing his trick, went near the pot. I removed the cover of the mouth tightened

by earth and citron juice. Then, throwing the hand in, I caught the snake. I was stung by it. Then, leaving it in confusion, I, with my limbs shaking with fear and haste, went close to him I said to Rudradeva. "I am bitten by a snake." Rudradev hypocritically became agitated. He began purposeless fuss. In the meantime, my limbs perspired; my limb-joints got loose; the heart turned off as it were; the space in the mansion as it were began to move; the earth as it were began to turn round. I fell on the surface of the earth helpless. Hence I came to the highly indescribable condition and due to the influence of the previous right belief, I left the body and was born in the Saudharma Heaven, in the best Lilavatamsaka Vimāna [81] as a god with the life of one Paly pama. Then as I enjoyed celestial joys, surrounded by the best nymphs, Rudradeva too married the daughter of merchant Nagadatta, enjoyed with her all fitting joys and dying in the death-season, was born a hell-dweller with the age of one Palyopama in the hell-Knattakkhadi in the hell-world Ratanprabhā. Then I, finishing my destined life fell and was born here in the country of Vijaya in the forest Summumtra, on the mountain Sumsumtra as an elephant; and had attained the condition of a cub-elephant. In the meantime, the other also, returning from the hell, was born as a parrot on that very mountain. I, who had passed my childhood, was seen by him on that very mountain, surrounded by the group of she-elephants and wandering sportively in the sandal-forests which were naturally enchanting. Then on seeing me, the result of revenge on me began to take place in him by the rise of the result of the powerful action, under the influence of the

previous birth. He thought " How should this elephant be deprived of these pleasures ? He began to find out the ways. Once there was a Vidyādhara by the name of Līl ratī: he having kidnapped the sister of Vidyādhra Mrgankasena by the name Candralekhā, out of his fear cam to th part of the cou try H said to the parrot I wait here in this mountain-wood, here one Vidyadhara will com p Then I sh uld not be talked bout to h m and I should be informed when he goes Then I shall do y quit an adequate benefit. [82] If you will do so, I hall be mu.h obliged." Saying so, he got down th mountain-wood, situated on the expanse of precip tous mountain-side. The other also in th sam part of the country stayed in the nest situated th branches of an orange-tree; by the time Mrgankas na came and went away I the meantim I cam to that part of th country surround ed by she-eleph t Then seei g me, the parrot thought Now th t m for m to chieve the desired. Then that tree beron one conferri g with his own wif said to her w thin my h aring O handsome one, I hav heard from re ered gre t ge Vasistha that here on th S mumera mountain th is precipice named Sarvakamika, whoever falls from it with what d sire, h attains it th ery moment. Then I asked Rev rd sir where gain is that part ?" He said On the left sid of th S'al tree. (and turning to his wif) Hence enough of this animal-life, come on; we shall fall down making th concentration to become a Vidyādhara." He vowed thus to his wife. Both of them went to that part of the country they m de the concentration and fell in the forest-wood They

by earth and citron juice. Then, throwing the hand in, I caught the snake. I was stung by it. Then, leaving it in confusion, I, with my limbs shaking with fear and haste, went close t him. I said to Rudradeva. I am bitten by snake. Rudradeva hypocritically became agitated. He began purposeless fuss. In the meantime, my limbs perspired; my limb-joints got loose; the heart turned off as it were; the pace in the mansion as it were began t move; the earth as it were began to turn round. I fell on the surface of the earth helpless. Hence I am t the highly indescribable condition and due t th influence of the previous right belief, I left the body and was born in the Saudharma Heaven, in the best Lilavatamsaka Vimana [81] as god with the lif of one Palyopama. Then as I enjoyed celestial joys, surrounded by th best nymphs, Rudradeva too married the daughter of merchant Nagadatta, enjoyed with her all fitting joys and dying in the death-season, was born hell-dweller with the age of one Palyopama in the hell-Khattakkhad in the hell-world Ratnaprabha. Then I, finishing my destined lif fell and was born here in the country f Vijay in the forest Sumsumatra, on the mountain Sumsumtra as an elephant; and had attained the condition of cub-elephant. In the meantime, the other also, returning from the hell, was born as parrot on that very mountain I, who had passed my childhood, was seen by him on that very mountain, surrounded by the group of she-elephants and wandering sportively in the sandal-forests which were naturally enchanting Then on seeing me, the result of revenge on me began to take place in him by the rise of the result of the powerful action, under the influence of the

previous birth. He thought " How should this elephant be deprived of these pleasures ? He began to find out the ways. Once there was a Vidyadhara by the name of Lilrati: he, having kidnapped the sister of Vidyadhra Mrg nkasena by the name Candral kh out of his fear cam to this part of the country He said to the parrot " I wait here in this mountain-wood; here one Vidyadhara will com up Then I should ot be talked about to h m, and I should be informed when he goes Then I shall do you quite an adequate benefit. [82] If you will do so, I shall be much obliged." Saying so, he got down th mountain-wood, situated on the expanse of precipitous mountain-side. The other also in th sa n part of th country stayed in the nest situated on the branches of an orange-tree; by the tim Mrgankasena came and went away In the meantim I cam to that part of the country surround ed by she-elephants Then seeing me, the parrot thought Now is th time for m to chieve th desired. Then that treacherous one coalerri g with his own wife, said to her within my hearing O handsome one, I have heard from revered great g Vasatha that here on th Samsumara mountain there is a precipice named Sarvakamika; whoever falls from it with whatever desire, he attains it th very moment. Then I asked Revered sir where gal is that part?" He said "On the left sid of the S'ala tree. (and turning to his wi) " Hence enough of this animal-life, come on; we shall fall down making the concentration to become Vidyadhara." He avowed thus to his wife. Both of them went to that part of the country they made the concentration and fell in the forest-wood. They

said the matter to Lilavati. Lilavati, adorning the court-yard of the sky flew way with Candrlekhā. W saw him. I thought "What a result of falling from the Sarvakāmika Precipice-that this pair of parrots concentrating to be Vidyādharas, fell from here became at once th Vidyādhara pair ! Hence enough even for us to have animal-life Then making the concentration t become god, we also fall from here. Thus thinking we did not see the pair of parrots that had flown away [83] Then I with limbs and sub-limbs shattered away experienced pain, lessened my actions suffering hunger etc. with ut will to annihilat them, was born Vyantara god with the ge of little less than a Palyopama in the city of the world of Vyantra gods named Kusumaekhara There I enjoyed munificent joys while th other dying as parrot was born as hell-dweller with the ge of something less than Palyopama in the hell called Lohitābhimukha, in the hell-world, Ratnaprabhā Then I, finishing my period of lif fell and was born as son in the womb of Sumangalā, the wife of merchant Apratihatacakra in the city of Cakravālapura in the other V jaya here in the country of Videha. I was born at proper tim and my name was kept Cakradeva I reached my childhood. In the meantim that hell-dweller parrot, coming back from the hell was born as son in the womb of Nandivardhanā the wif of Somasarman, who was the chaplain of the king in the same city H was given the name Y jnadeva and he reached his childhood. In the meantime I conceived affection for him out of goodness; but he, out of treachery Then, out of the taint of action tiaching from the previous birth, he, crooked and spiteful of

my prosperity began to find out loop-holes, out of deceit, in me who was straightforward. Not getting (any weak points in me) he thought, "This man is not possible to be cheated in this manner In this case, then this is the rem dy [84] Committing a theft in the house of *merchant Candana*, I will *deposit* the property in his house. Then, having informed in some way to the king I would pull him down from prosperity He did as he thought Having brought the property to my house, he said, My friend conceal this with effort." I, who also had doubt as it was brought at odd time, conceal d it though I did ot desire to do so, due to th profunon of his civility A cry among men arose in th ity that the house of merchant Candana was robbed Then my heart suspected that it should be like that. I went to Y jnadeva and asked him, as to how he *managed that* (*i. e. to bring that property*). He said "Do not make out otherwise, I have deposited this with you out of the f of my father not otherwise. Then the doubt disappeared in me. In the meantime, it was made known to the king by merchant Candana. "Sir my house is robbed The king asked What is taken way? Candana said t and the king made all that to be take down. He said, Eh! let it be proclaimed by the beat of drum that the house of merchant Candana is robbed. Therefore, to king Candas asna, let him inform who has come to th whole of property or its part in course of transactions. On not informing the acquisition of it, the king will not pardon him even after the seizure of all hi wealth and also after corporeal punishment." Then *the proclamation was given out*. When fi e days elapsed, after its being given out,

Yajnadeva informed the king 'My lord, it is not proper publishing the faults of friends. But enough of friend who is unfriendly to himself; whose conduct is evil; and who adopts unwholesome ways contrary to this world and the next. (88) By one in the know things against the good of man and the king, should not be neglected. Hence even such a thing is to be reported to your honour. The king said May your righteous self speak. Yajnadeva said, "My lord, hear I have heard from servants close to Cakradeva that Cakradeva has robbed the house of merchant Candana; and that he has hidden the property in his own house. Your honour is the authority after hearing this. The king said "Sir it is impossible, he is born of a good family hence how will he do such an act which is extremely immoral? Yajnadeva said "My lord, nothing is impossible for those who are swayed by ignorance and greed. Is there no fault in good family—are there not worms in fragrant flowers? Then let search be instituted in his house in some way Then thinking it fit, King Candas asana instituted police-search. The policemen were informed—"Taking the store-keeper of merchant Candana together with the elders of the town, search for the lost property in the house of Cakradeva." Then thinking "What would result from this impossible thing? But w are the executors of behests;" they gathered the elders of the town and took the store-keeper of merchant Candana. The policemen, presided over by the elders of the town, came to my house, when the day remained only one Yama. I was questioned by them. "O son of a merchant, have you at all brought in course of transactions the property of this sort?"

Then I, having no suspicion, said "No, no. They said, "You should not be angry There is the order of the king that your house is to be searched. [86] I said "This is no time for anger this institution (of search) is for the purpose of the protection of subjects. Then the policemen with the elders of the town entered my house. They saw the collection of property of various kinds; they saw the gold vessels marked with the name of Candana, kept with effort; they were taken out; and shown to the store-keeper of Candana. Seeing this, he said with regret, "This seems like it; but I do not know for certain. The policemen said "Read the inventory of the stolen property wh ther things exactly such are written there or not. They read the inventory; saw them written. The elders nd the policemen were confused. They said, How does this belong to you ? Then I thought, "How should I reveal the deposit in good faith which now redounds to the ruin of a friend ? Anyhow he must not have obtained this in this manner Then how can I, out of much consideration of my own life, give p the lif of friend ?" H ving thought so, he said, "This is my own They said How is it marked by Candana nam ? I said "I do not know; some exchange of property must have taken place. They said, "Of what number and kind is the wrought gold, in this case ? I said I do not remember well; see for yourselves. The policemen [87] said "Read the inventory of what number and of what worth in mon y is the property of merchant Candana constituted ?" When the inventory was read, the property confiscated by them was worth ten thousand in the currency of

through her told the matter just as it was. The king was spoken, "Cakradeva is engaged in giving up the life by strangling himself on the banyan-tree, in the vicinity of the city-garden. Therefore save him soon and honouring him, make him enter the town." Then the king, experiencing the sentiment, mixed with anger love and anxiety ordered, Oh, catch that villian Yajnadeva; went out of the city swiftly with the retainers who were near by mounted the chief she-elephant; and came up to the city-garden. I was seen on the branch of the banyan-tree, desirous of killing myself with the neck placed in the noose knotted out of my upper garment. Then *from distance only speaking in* a way as to give out th purport on account of the intensity of confusion, Oh Cakradeva, don t do a hasty act, don t do hasty act !" he pushed aside soon *the she-elephant* and came lose to the tree. *Himself* he removed the noose Holding me in hand, he placed me on the back of the she-elephant [89] and I was spoken to with great respect; O son of merchant, it was fit for you when asked by me to tell me the true state of things. Then I thought Alas, what is this ! The secret of the friend must have been revealed by somebody In the meantime, the king said O son of merchant this incident was said to me by the divine titular deity of the t wn, who entered my mother—(and affirmed) that you were innocent; and in this case, this villain Yajnadeva is guilty Hence I should be pardoned by you as you are ill-treated by me not knowing the true sense " Then I thinking Yajnadatta has com to misery said to the king, "My lord, this is the king's *duty; it is not the fault of your majesty who are* alert

in the protection of the subjects. Let my lord conduct full inquiry in the real issues of Yajnadeva, as immoral conduct is not possible in the case of that gentleman." The king said, The inquiry of the main issue is carried out. The divine goddess said, All that is done by that villain." The king narrated all that was said by the deity, saying The making out of your guilt, thus, was made firm in me. He narrated the account as was said by Yajnadeva. Then I thought Alas, how can this be impossible ?" In the meantime, the police-men had and brought Y jnadeva and informed the king The king said Eh, cut off his tongue and root out his eyes. Yajnadeva was sad. Then I fell at the feet of th king and requested him. My lord, let this fault of mine be pardoned but release Yajnadeva. The king said O son of merchant this is not proper; he is indeed villain, request me for any other thing I said, My lord, enough of any other thing; if your majesty has much respect for me, [90] then let your majesty bestow upon me this." The king said, You know you are one whose words can not be violated Then saying This is th favour of your majesty I fell at his feet Y jnadeva was released. I was sent by the king to my own mansion. Then having been respected with great pomp, I went to my own mansion. Then the talk arose among people, Lo, the villainy of Yajnadeva Disgust was born in my mind— See, such is the consequence of such friends ! Oh, the worthlessnesss of the worldly existence, the strangeness of th result of actions, the unfathomable nature of the minds of living being ! Therefore we do not know what is proper in this case.

In the meantime there came a Ganadhara of the blessed name by the name of Agnibhuti. He camped in the city-garden. I saw him while I came out. Towards him, my respect grew strong. I bowed to him. H gave me religious greeting. I sat before his feet; and asked th revered friar about the religion, able to cause destruction of all misery. The revered friar said the religion of an ascetic consisting of forgivness etc. On hearing him, in me was produced the ripening of the partial renunciation and on the disgust increasing grew the dejection toward the worldly life. I thought. Enough of this worry which results merely in the increase of worldly existence, I shall take to friarhood.

In the meantim the collection of actions dropped away th exist nc of bond moved off; the spiritual strength was experienced, th complete renunciatio was produced in me. And at the end of the sermon, the revered teacher was requested by me, "I am favoured by your worship my mind is disgusted of the tangle of worldly life, th refor m y your worship order me what I should do. [91] Then that knower of hundreds of scriptures, knowin my int ntion said "It is fit for you to take up friarhood, resorted to by great men." Then I, in his presence, took up friarhood nd borrowed it with due rituals. Then completing the lif according to the ge and dying in th death-month, I gave up my body and was born in Brahmaloka as a denizen of Vimanas with the g of nine Sagaropamas, the other Y jnadeva, with the ge of three Sagaropamas was born a hell-dweller in S arkaraprabha hell-world. Then finishing my destined ge I fell from the world of gods and was born here in the country of Videha, in th city of of Ratnapura of the district Gandhalavati

of the territory Vijaya, as the son of merchant Ratnasāgar in the womb of hi wife S'rīmatī. The other also returned as the hunter's dog and died, and thereafter was born with the ge of three Sagaropamas there (i. e. S'arkaraprabhā) and wandering in the lives of lower beings, he was born as a son to the maid-servant of my father house by the name of Narmadā. We were born at the fitting time and reached infancy. Our names were fixed my name was Candrasūra and the other s Anabaka. We both came up to youth. I accepted a wife. Thus we were addicted to the pleasures of senses. On account of th close association of the previous birth, the consequential cheating of m by him would not be wiped way. Once the revered teacher Vijayavardhana, came there with vow of staying a month. I took to the religious order of S'rāvaka at his feet. Som other tim when the king had gone on long military journey and when we had been to another village, the chief of the S'abara-army by the name of Vindhyaketu [92] having brought the city to rack and ruin, kidnapped some people. W heard about this and cam to the town. W saw it (i. e. the town) imitating the form of a funeral-ground. When people were searched for (th t are), it contained all people; only my wif Candrakānt w s kidnapped. Then unhappiness was produced and axiety was born in me; Alas, how will that poor woman, who has ot seen separation from me, hold p lif ? In the meantim I was spoken by an old Brahman by the am of Devas arman,

Son of merchant, d not bewail, for in this very country from th place called, S'rīsthala, people were kidn pped by S'abaras. They without exception, were released on the payment of great mount of money

with their chastity fully intact. Then having heard this, when some days had passed and S'abaras had gon e to their own place, I, with Anahaka as a companion took the part of property which was the best of all and the provision for the journey well-prepared and of good smell, and started with th purpose of releasing Cand rak'nta

On this side when the army of S abaras had camped on the side of a well in the vicinity of a desolate village somewhere,—when in the latter part of the night the fuss for march was going on,—and when the batches of S bara were engaged in th protection of the borders of the army she, miserable on account of the separation from me, and suspecting her chastity would be violated, threw herself in th same dilapidated well. ot caring for her life. Sh fell in the midst of water and on account of water she did not die Then she began to stand resting on the jutting foundation of the well which w s there. [93] Whil she whose life was in danger held lif with what remained of it, w arrived t that place. Th consequential perfidy - due to th previous lif and on account of seeing that property—was produced in Anahaka for m He contemplated 'How should thi man be cheated ?" Then he had his mind perturbed with manifold doubts, I was of innocent disposition, we were thus proceeding The provision and the property wer separately in the hands of each. Once in my hand, there was the part of the property Thus following, we came to that part of the country where Candrakanta was. We saw that well. In the meantime th sun set and th evening dwindled

away Then Anahaka thought, "The property is in my hands; the forest is solitary the well is deep unto the nether world, and the darkness is such as covers the weak-point (lit. the cavity) of guilt. Hence throwing him in this, I shall return from this place. Having so contemplated he said 'O son of a merchant, I am extremely overpowered by thirst; hence look in the well if there is water or not. Then I, who held the package of the provision, looked into the well. In the meantime, Anahaka, like Death unto man, with confident heart, came in my vicinity At once I was thrown into it by Anahaka and I fell into the well. He then returned from that part. I also [94] with confusion stuck to one part of the jutting foundation. Candrakanta, agitated by fear and also afraid on account of feminine disposition, was touched by me She said "Bow to Arhantas." Then I recognised the voice My heart began to sigh She said "No dang no danger to those who are attached to the order of Jinas She also recognised my voice She began t weep and I consoled and asked her her account She narrated hers and I then (narrated) mine own. She said Ala cruel thi g is d ne by Anahaka !" I said, "My fair one cruel thing is not done by him; indeed the high-souled gentleman is great benefactor as you are found out ! Of them having short sleep, the night passed away and the sun rose Then I gave the provision to Candrakanta. She said, How can I take that which is not taken by you ? Then knowing her heart fluttering with love, I partook of the provision, even at the improper time W at our provision. Then I contemplated "By som way w shall go out of this well as from this sea of worldly existence"

Of us thinking in this manner within some days, the provision was exhausted; and the hope for life died away I had anxiety Having taken up the tenets of Jinas, how will I die, without taking up friarhood with the real goal unachieved? In the meantime her left eye throbbed and also mine right and she said Dear lord my left eye throbs Then I told her my heart's wish and the throbbing of the other eye [95] and consoled her "My fair one, on account of these special forebodings, our misery surely is not long to last, hence you should not trouble yours lf She acquiesced. Thus as we stayed there for day and night, there came the caravan, on its way to Ratnapura f the merchant by the nam of Nandi-vardhana, the inhabitant of Ratnapura coming fr m the capital of S'abaras. People came there for water We were perceived by them hold ng th ropes. They informed about this to th merchant By the method of putting in a cot w were take out and recognised by him We were asked the account and it was narrat d in details Then, as we st ted to Ratnapura and as the cara an finished five marches, Anahaka,- in the mere mnants of skeleton, with the part of the property fallen on th left sid and thus led to this long sleep by the lion-was seen on region not very far f om th trunk oad By the equisition of the property he was recognised by us Then having seen him com to such result, my Caritra-mohaniya action, cam to annihilation and suppression And the consequence of right conduct, difficult to be had in the whole world of living beings, cam upon me. Then I with my spiritual result waxing in this manner came to my town. And I took up friarhood with proper cere-

mony before preceptor Vijayavardhana. Observing it for the rest of the life and leaving up the body in a proper manner I was born in Mahasukra Kalpa-heaven as a denizen of Vimana, with the period of life of sixteen sāgaropamas, and Anahaka, the other also, with his body killed by a lion, became a hell-dweller in Valuk prabhā, hell-world, with the age of seven sāgaropamas [96] Then I completing my destined period of life, fell from the world of gods and was born as son of householder Nandivardhana, in the womb of his wif Surasundarī in the city of Rathavirapura, in the country of Bharata, here, in the continent of Jambudvipa. Then other also, returning from that hell, was born as lion, engaged in killing many animals, on the mountain Vindhyagiri. Then, thus being born as lion, he died even again, and again being born there (i. e. Vālukāprabha) with the age of seven Sāgaropamas, returned, thus wandering among manifold lower lives, there in the same city, he was born as a son of merchant Soma and his wif Nandimati. We were born at proper time, and we obtained childhood. My name was given Anangadev and of the other Dhanadeva. From the very childhood, the affection took place between us, mine from good faith and his from treachery While in boyhood, I adopted the faith as preached by the omniscient sages before preceptor Devasena W came to youth Though there was property earned by the forefathers, thinking out of pride "What is the use of this, earned by the forefathers ?" we went to Ratnadvipa with the purpose of amassing more wealth. W earned jewels and made preparations for departure and started to com

to home-land. In the meantime, out of the blot of the actions done in the previous births, Dhanadeva thought "How should this Anangadeva be deceived?" He thought out many false alternatives and arri ed at last at the decision, As he will be impossible to be deceived without killing I shall kill him He thought out a way I shall dminister him poison." [97] Some other time, Dhanadev went to the way of the market for food when they arrived t place called Svastimati. He got the food prepared and in one sweet-cake, the poison was throw He thought, "I shall give it to him" Th change of weets took place wh le h was coming with mind taken p with many doubts He took the poisoned cake t the time of meals and gave me th other W thin a short time after we ate them Dhanadeva became stiff Then I becoming perturbed as to what it was, tood for short time without knowing what should be done th meantim on account of the great strength of poison and by the strangeness of the consequence of actions Dhanadeva died An anxiety cam over me as to who did this. Then, not knowing the account, I cam to my own town, with mind overpowered by heavy grief I reported the account to his people, and g ve them the gems more than due Having used the remaining g ms fittingly on beneficient side I, out of dejection for him took to friarhood in the presence of teacher Devasena, not knowing n the contact of the objects of senses from that time. Remaining a friar for the full life and leaving up the body with proper rite, I was born in the Kalpa-heave Prānata as god with the age of nineteen sāgaropamas; the other also, after the death due to poison, was born a hell-dweller in the

hell-world Pankaprabhā with the age of nine sāgaropamas. Then I, living out the full life, fell and was born as a son of householder Harinandī in the womb of his wife Laxmīmati in the city of Hastināpura in the country of Airavata in the continent of Jambudvīpa. [98] The other also, returning from that hell became serpent and engaged in killing various lives, died with his body burnt with the forest-fire; then becoming hell-dweller in that very hell-world Pankaprabhā with the ge of little less than ten sāgaropamas, returned therefrom wandered in many low lives, and was born as a son of an old merchant of the name of Indra in the womb of his wife Nandumati in the same city of Hastināpura. We were born at the proper time. Our names were settled, mine Viradeva and his Dronaka. We attained boyhood and were entrusted to tutor. The affection, as described before, grew up between us. Then I, who learnt the cluster of arts, adopted the religion as preached by Jinas in the presence of teacher Mānabhanga, and also by Dronaka, who was clever in cheating me, formally.-Then, from that time, my love became more stable towards him out of love for religion. I gave to him ample property I said t him Make business by unmeasurable way Then he began business and earned lot of wealth In the meantime by the taint of the impression of the acts in previous births, his result of perfidy acted more on me; he thought, A lot of property is earned and Viradeva is its partner he therefore should be cheated In some way Nobody knows the business as it stands between us What should I then resort to? Or if he is in my way my

untrue word will not be tenable. Hence I shall kill him." Then thinking that he (i. e. Viradeva) would honour what he (i. e. Dronaka) would say [99] he began the plan. He got a mansion built and also a jutty with net-work of pegs not tight on its upper part. He thought, "Inviting Viradeva with the purpose of entering the mansion, I shall show h m the jutty. Then on account of the beauty of the jutty he will climb on it at once. Then on the crash of it, he will also at once fall. When it will so happen, th calumny of the people also shall vanish. He arranged as was desired. Before the time of meals, we both with our people, climbed the mansion. In the meantime, his mind got nervous. In order to see me he himself climbed alone on the jutty. No sooner did I climb than he had fallen; and while I descended shouting Alas, alas!" Dronaka was found dead. Dejection took place in my mind. I thought, Fie pon this world of livi g beings; the acts of the worldly existence end in such results!" Then I, having done his funeral ceremony due to the d jection caused by his death, took the mblem of a friar in the presence of prec ptor Manabhanga. Completing my life, I was born god with the ge of little less than twenty-five garopamas in the lower and upper Graiveyaka he en, while the other Dronaka, under th tai ted meditation, was born hell-dweller, with the ge of twelve sagaropamas in the hell-world Dh maprabha. Then, having enjoyed the celestial life, [100] I, on fall therefrom, was born as a son of merchant Manibhadra in the womb of his wif Harini in the city of Campāvāsa in the country of V j y here in the continent of Jambudvipa. I took birth at the proper

hell-world Pankaprabhā with the age of nine sāgaropamas. Then I, living out the full life, fell and was born as a son of householder Harinandi in the womb of his wife Laxmimati in the city of Hastinapura in the country of Airavata in the continent of Jambudvipa. [98] The other also, returning from that hell became a serpent and engaged in killing various lives, died, with his body burnt with the forest-fire; then becoming a hell-dweller in that very hell-world Pankaprabhā with the age of little less than ten sāgaropamas, returned therefrom, wandered in many low lives, and was born as a son of an old merchant of the name of Indra in the womb of his wife Nandimati in the same city of Hastinapura. We were born at the proper time. Our names were settled, mine Viradeva and his Dronaka. We attained boyhood and were entrusted to tutor. The affection, as described before, grew up between us. Then I, who learnt the cluster of arts, adopted the religion as preached by Jinas in the presence of teacher Mandabhanga, and also by Dronaka, who was clever in cheating me, formally.-Then, from that time, my love became more stable towards him out of love for religion. I gave to him ample property. I said to him: Make business by unmeasurable way. Then he began business and earned lot of wealth. In the meantime by the taint of the impression of the acts in previous births, his result of perfidy acted more on me; he thought, A lot of property is earned and Viradeva is its partner; he therefore should be cheated in some way. Nobody knows the business as it stands between us. What should I then resort to? Or if he is in my way my

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time. My name was settled as Purnabhadra. The first word, while making the sound, I uttered, was Amara Hence my second name was Amaragupta. As I was born in the house of S'rāvaka, I adopted the religion preached by Jinas. In the meantime, the other also returning from the hell, became big fish in the sea of Svayambhuramana and died visited by immense sinful activity; then he became hell-dweller with the ag of twelve Sāgaropamas in the hell-world Dhumaprabha; on returning he wandered in various lower lives and was born in the sam city as daughter of merchant Nandavarta in the womb of his wife S'rinanda. She took birth at a proper time. Her name was settled Nandayanti. She attained youth and was given to me. The marriage was over. My affection took place towards her and hers towards me. Thus som time, of us enjoying the pleasures of senses, passed away. On account of the taint of actions done in the past, the consequence of her perfidy on me did not vanish away; so though everything of the house was entrusted to her she acted with deceit. Though informed by servants I did not put faith in it. Once she told me. "My pair of earrings, the best of all, is lost. Now having herself ppropriated the pair, she showed perturbation. Then I said to her My fair one, that is meagre, what is the use of so much perturbation? [101] I shall get you another pair made." A new pair of earrings was then made eady. After some days had passed, at the tim of anointing I gave her the jewelled ring with the emboss of my name. She hid it in her casket of ornaments. When the time for bath and meals came t an end, I pplied to myself toilette powder took betal and unsuspecting, I took from the casket myself the jewelled ring

I found there the pair of earrings, which was the best of all and was lost before. An anxiety came over me, How is this again found? In the meantime, Nandyanti came there with onfusion Sh perceived in my hand the jewelled ring Sh was ashamed Her feeling was seen through Th l t on w nt out of the house She thought "H has see th pai of earrings. Then what hould be don th se? I have come to a mean at t but h must lso be destroyed I shall kill him with the t m my m ness not known even among servant In th m it th the way I shall employ the charm which can tantly kill h m" The h alone pr pared th harm by bringing together many th g wh h an bri g bout d ath While she was rr g g tl m t one plac sh was bitte by a snake Priest Rod sdev said th to m I went with confusion t home And I saw N nd y nt whose body was covered w th bl k ircle nd mere remnant of whose lif ut d H vi g seen her that condition
[102] sery m pon me He pon this world of living t g wh h sembl h d ceitful m giesshow W th f ed w h t rs, I said to h w th chocks M f on wh t t oubles ou? A sh did not spe k I w disappointed nd all hope of lif w s destroyed St l however thinking l th ase snake-charmers are an ner t incompr h nsible the po ol h rm I alled them They also lost hope They said "O son of m rchant sh is indeed bit, n by her grim destiny and is not within the ange of harmers. So you should not be angry Saying so, the snake-charmers w nt way Then in spite of my serva

nis engaged in weeping and mourning she was deprived of life and her funeral ceremony was made. Then, on account of th dejection caused by her death, my disgust towards the world increased; and thinking "Fie upon this world! I gave p unsubstantial attachment bringing troubles and miseries, and took friarhood. N the poor woman died and was born in the hell-world called Tamasprabha. Her ge was twenty-one Sagaropamas This is my life-history Having heard this, the dejection came upon the king and th citizens. The king asked,"Revered sir, what will be the consequence for her and for m ? The revered friar said, Her emancipation will be at the end of the interminable worldly existence; while mine, in this very birth."

Then I surrounded by many citizens, on hearing this, took p friarhood in the presence of the same teacher But this is my particular reason.

Prince Simha said, "Your reason for disgust is quit proper [103] Now of how many ambulations is this worldly existence? And of what particular sorts, the happiness and misery mental and physical, do living beings experience? And, O revered sir what is, in this case the faith which is able to free one from the prison of the worldly existence? Dharmaghosa said, "My son, hear what you have asked.

"In this case worldly existence is formed of four ambulations, viz the ambulations in the living states of hell-beings lower beings, human beings and celestial being Again in the contemplation of happiness and

misery whence can there be happiness to living beings who have fallen in the worldly existence, who are afflicted with birth, old age and death, who are caught by taints of attachment etc., and whose consciousness is taken way by the poison of the objects of senses ? Happiness is almost nothing misery is manifold. Hear from me this tradition—

Once certain man, exceedingly pained by the misery of poverty left hi own country and started to another country (172)

Having crossed that country full f the clusters of villages, cities and towns, h lost his w y somehow only within few days (173)

H arrived at a big forest, which was deeply covered over with trees viz S ala, Sarala, Tamala, the rows of palms, Bakula, Tilaka, N chula Akkola, Kadamba, Vanjula Palas a, Sallaki, Tinisa, Nimba, K t ka, Nyagrodha, Khadira, Sarja, Arjuna Amra, Jambu etc; whose extensive land was worsh pped with th collect ons of flowers in the form of pearls reddish w th th thick blood trickling out of the temples of intoxicated elephan's pounded by the attacks of the peak i the form of sharp nails of wift lions, which terribl o account of cruel and angry wild beasts like wild boar a Sarabha, bull, d er a tiger hyna, bear a Bhalla, jackal, an elephant, a yak lion, rhinoceros etc, whose directions were deafened with the cries given out by the acquatic animals, frightened and tossed on account of the water of the pools whirled by swift wild buffaloes. There, he was overpowered by thirst and

hunger [104] His eyes were frightened on hearing the sounds of swift and cruel wild beasts. His limbs were washed by the water of perspiration produced on account of the exhaustion of long road. H had lost the circle of directions His gait was hampered by the uneven path While he was wandering, he saw wild elephant; who resembled the collection of clouds on the universe; at the time of the final annihilation whose frenzy increased as he destroyed many travellers, who filled the part of the dreary forest by terrific shrieks; and who was running swiftly on the road; raising formidable trunk. And to add, in the front, there was a very cruel demoness, who had black garments,who made a loud and terrifying laugh; and whose forehand was occupied in holding sharp sword. Then, having seen both of them, he, whose limbs were shaking with the terror of death, looked on all directions and saw big banyan-tree, which checked the way of movement of Siddha and Gandharva couples He began t think, namely

'If indeed somehow I climb the banyan tree, whose thick foliage is cut by the fore-hoofs of the horses of the sun, I can be free from that big elephant. (174)

So thinking he, who was terrified and whose path was such that the soles were cut by the needle-like sprouts of Kus grass on the way ran with speed and approached the terrible banyan-tree. (175)

Seeing it, he was disappointed as he was unable to climb the banyan-tree which was difficult to be trans-

greased even by those who move in heavens and whose trunk was very tall. (176)

Then on seeing the cruel wild elephant whose temples were reluctantly left by the clusters of bees, coming swiftly on the side of the banyan-tree (177)

[105] While all his limbs were trembling with more fright, he, with tremulous eyes and scratched face, saw here and there, and found the well covered over with grass. (178)

Now fearing death and greedy even of the moment's life, he threw himself without a support in the dilapidated well near the banyan-tree (179)

And he stuck there to clump of grass, grown on the steep walls in it; and he saw the terrific serpents, angry by the shock of the fall (180)

On the four sides, whose f re-like eyes were full of som poison, who were quick, who were terrible on account f raised hoofs, whose bodies were mad up in coils, and who were desirous to bite. (180)

And finding below th mouth of the boa-constrictor -whose body was big like th trunk of the elephant presiding over d rection, and who was black and terrible with red eyes. (182)

He-thinking So long there is this clump of grass, I ha my life, -saw h looked ward with his mouth raised, two rats, there, black and white, of big bodies and sharp jaws; their mouths were eng ged always cutti g ts root (183-184)

Then the wild elephant, not getting the man and raging g ve exceedingly the buttings to th banyan-tree. (185)

When that (i. e. the tree) was shaken, the honey-comb which developed on the inaccessible branch on the well, got loose and fell in the old well. (186)

Then over the head of him whose all limbs were stung by the clusters of angry vile bees, the drops of honey fell somehow simply by a circumstance (187)

Having turned the face, he desired to taste for moment the drop which entered from over the head and also others falling (188)

He became exulted under the influence of the greed of tasting the sweet drop of honey without considering the fears of the boa, the serpents, the elephant, the rats, the depth of the well and the bees. (189)

This illustration is exceedingly efficacious for destroying th illusions of the high-souled persons, hear ye its conclusion as will be said. (190)

The man is the soul, the wandering in the forest is the wandering in four ambulatory stages, the wild elephant is th death, and also know th demoness to be the old age (191)

The Banyan-tree is the absolution, which is indeed free from the fears of the great elephant in the form of death, which can not be climbed by persons, who are grovelling in th pleasures of senses. (192)

The human lif is the well, and also the serpents ar the tainted feelings, by them the man is eaten away and he does not understand what is proper to do and what is not. (193)

And that which is the clump of grass, is the period

of life for which the soul lives; and the dark and bright fortnights in the shape of rats gnaw it assiduously.(194)

And those bees which sting are varied diseases, being overpowered by which a man does not get happiness even for a moment. (195)

[107] The terrible box is the hell in which the soul because its mind is infatuated with the pleasures of senses, obtains thousands of miseries. (196)

The pleasures, resembling the honey-drop, are indeed insignificant and of ery horrible consequence; thus how can talented man who is in the meshes of difficulties, desire to enjoy them ? (197)

Hence do I say O faithful, thinking the pleasures of senses terrible, the human lif as transitory as the flash of quick lightning; (198)

And the unsubstantial youth as qui.k as the happiness of the company of good persons, make firm therefore your mind always on the religion which is the abode of happiness. (199)

Prince Simha said Of what sort, r red sir is religion ? The re ered friar said Hear forgiveness etc It is said,

Forgiveness, softness of mind straightforwardness, renunciation of the vil, penance should be known; truth purity non-possession and continence form the duties of an ascetic. (200)

In this case, forgiveness means the non-rise of anger by the perception of the disposition of the real thing,accompanied with right belief or the destruction of it when it has arisen. So also, traightforwardness

When that (i. e. the tree) was shaken, the honey-comb which developed on the inaccessible branch on the well, got loose and fell in the old well. (186)

Then over the head of him whose all limbs were stung by the clusters of angry vile bees, the drops of honey fell somehow simply by circumstance (187)

Having turned the face, he desired to taste for a moment the drop which entered from over the head and also others falling (188)

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means the non-rise of deceit or the destruction of the same when it has arisen. So also, renunciation means the non-rise of greed or the destruction of the same when it has arisen. So also penance is twofold external and internal. The external i. non-eating etc. It is said,

Non-eating, eating less than one's fill, begging of alms, giving up of the modifications of liquids like milk etc austerity of the body the control of the body—these form the external penance. (201)

The internal penance is atonement etc viz. [108]

Expiation, reverence, service and also the study of canonical texts, meditation contemplation upon the soul giving up all thoughts about the body—they form the internal penance (202)

The restraint is of seventeen kinds. It is said,

The abstention from the fivefold sinful activities the control of five senses the conquest of tainted feelings, the stopping of threefold infliction—the restraint is thus seventeenfold (203)

Truth means speaking an unsullied thing; purity means the want of being tainted in the matter of restraint, non-possession means not possessing by way of an excess the things to follow religious duties, constraint means the giving up of eighteen-fold loose ways of conduct. These are thus the duties of an ascetic.

Having heard thus, Prince Simha, to whom was revealed the result of the right belief and who had in mind attained the duties of S'ravaka said, Revered sir the duties of an ascetic are good. What should I, who am not equal to them, then do? Dharmaghosa said

"The duties of a S'rāvaka." "How are they?" "They are said as right belief etc. He also knew them formally

Then thinking himself satisfied, he waited upon Dharmaghosa for some time; and bowing to him with reverence, he entered the city. Then the prince said this to Kusum vali. H also with great difficulty attained the duties f S'r vaka on account of the partial suppression and a ihilation of tion. Of them waiting upon preceptor Dharma ghosa every day month passed away. Both of them felt love towards the religion, as preached by Jinas.

Once king Purusadatta, having heard the doctrine from prec ptor Am tat ja, noi ted Pri ce S mha on the th on and feel g di gust for w rldly l fe, adopted the oath of mancipation with principal q een S ri-k nta. Prince Simha also becam royal sage h was en g ged in observing th arrangement of what a reli gion duty and what is not, [109] h brought joy to the m d of all pe l his trib ry prin wer at tac ed to him, h h d th l king to secure the proper treatm nt of the poor orphans, and th h lpl ss, and h had good q alities bef tti g himself S m time passed w of h m enj yi g the arth lik th most devot d lov g w

In the meant m that god (of th soul of) herm t Agn arm f lling from the arnat on or Vidyutku mār god wand red th worldly existence, nd m king the observance of some p tty penanc in the in tervening birth, he, ft leavi g the body was born, by th ta nt of th result of th more u of pr vi ous ctions, in the womb of Kusum ali. Sh saw a dream: namely "The serpent has entered my stomach and as it came, the king, stung by it, fell. Having

seen this, Kusumâvali got up with confusion. Thinking this to be inauspicious, she did not tell this dream to the husband. She, as the child in the womb developed, did not resquest the king out of the malice of the child. The king was all the more full of love. The servants said to her Lady this is not proper She said, What do I do? The servants said, You do not respect the king She said, Indeed, this must be th fault of the child in th womb. Now her pregnancy-desire took place, namely "I shall eat the bowels of the king." She thought, The child in my womb is sinner hence enough of it." Out of feminine disposition and love for the husband way of action came upon her I shall bort it. Then on referring t the principal attendants on account of th gravity of the action, they consented to it and sh did not fall out dead on account f the taint of the thickly created action [110] Then she became weak on account of the pregnancy-desire not being fulfilled and by drinking many medicines The king asked, Oh fair one, what do you not get? Who has broken your order? What unfair have I done t you, that you grow weak with dejection like lily-plant with insufficient water?" Then, Kusumâvali said with her heart full of love Sir my dejection is such as I think I should kill myself. The king said "For what cause is this dejection?" Kusumâvali said "Sir ask my fat Saying so, she had her eyes full of tears and was choked. Then the king thinking that her dejection was great and that he should leave the matter at that story gave up that matter and began another topic. Again he called the attendant Mad

ssnalekhā and others and asked them with special regard, "Is it proper for you, who have heard the context, to disregard the queen weakening like the digit of the moon in the dark half? This dejection does not belong to the range of unattainabl objects; because the queen is the very essence of my self. Which is that thing which while I am holding lif is not obtained by the queen? Madanalekh said Your majesty it is like this, here th f ult lies only with th incivility natural to woman May your majesty then hear My lord it is not even proper to say Still however [111] as there is no other way it is to be said The king said, "Indeed, t is matter worthy of confusion; for that which is ttainable by any w y can be done by ones lf; all else only can be told Hence you may tell what is the truth this Then confused Madanalekhā narrated th affair ending in an attempt towards abortio on account f th fault of pregnancy-desire, arising out f th child in th w mb The ki g thought, "What great love th queen bears toward m that she does *not even much mind th birth of the child! Let* not there be th dislodging f the child in the womb due to the non-full lment of her pregnacy-desire Hence I should think out remedy "H said to th queen s attendants,"You should d that which I hall t ll y proper for the tim H called his prime minister named Matisāgara H told him this account The minister thought,"*The action of the queen is quit in keeping.So let* not there be pain to her body by this remedy Therefore this is the remedy-putting the artificial bowels outside the belly of the king while he is hungry and having made them well-adjusted by putting a magic veil on

on the eyes while the queen is looking, etc.—they may be given after being taken out. Then thinking so, he gave his own opinion excepting (the opinion about) the child, the queen would deliver The king liked it very much Matisāgara said t the queen My lady I shall take out the bowels of the king in such manner that he would not die On account of the cruelty of the disposition of the child in the womb, she acceded to it Th remedy was put i practice and her pregnancy-desire was fulfilled. Then while she came to dej ction [112] the king was shown to her Then she was consoled and then the minister said to her The birth of the son, as you are under first delivery is not to be first declared to the king but it should be declared to me. Then I shall do the needful. She consented to it Some other time, at th proper moment, the queen delivered Matisāgara was informed by her He said to the queen, "This child bodes ill for the king. Hence way with t, let it grow up elsewhere; and this pinion should be conveyed to the king. She said, "It is proper that the minister has said just as my heart would Then the boy was taken away by the maid-servant named Mādhavikā She went little distance. In the meantim the king saw her He asked her "What is that?" Then trembling and confused Mādhavikā said, "It is nothing I the meantime, the child wept Then, see g the child, the angry king said, O sinful woman, what is this being done?" Then Mādhavikā said the whol account out of the cowardice natural t the disposition of woman. Then he took up the child He thought, "These maids should not have again hand in this. The child was entrusted to

other nurses, who were made to hear If there be a derelicton about the child any way then you shall die at my hand. The queen and Matisagara both were reprima ded Then he following the mind of the minister and the queen arranged for his birth-celebration little secretly Thus some time passed way The name of the child was settled Ananda. He grew up and the cluster of rts was taught to him [113] On account of the taint of actions of previous life, his mind w against the king H was gi en the position of heir- ppare t.

Once th tributary king named Durmati, who ruled on the frontier and who was the lord of the forest, being proud of th strength f his trategic position, att acked King Simh H sent over h m his army On account of th strategi ground in his favour he defeated king Simha When this was reported to him the king himself tarted with wrath H went three ma ches. In the meantime as h was having hi marches on the sands of the Indus, h ,(who was) on th back of th elephant saw the crowd of people peaking 'O misery!' not very far from water As the king went t that part of land, h saw an old serpent wh was caught by a Kurala bird, whose body was rapidly oth g whose face was t rrible and was difficult t be seen wh in his turn had ca ght a croaking frog whose parkling eyes emitted poison; the colour of whose body was extremely black, and whose body was quite big The kurala bird too was again caught by boa who was frightful with red eyes and whose body was as big as the trunk of an elephant presiding over a direction The more the boa caught the kurala

bird,the more the kurala held the old serpent and the more the serpent did th croaking frog He saw such an incident which is the cause of dejection to a good person; which brings joy to the heart of fool and which displays the confusion of the disposition of this world of human beings The king was dejected. H thought, Alas, if such is the scheme of the world, what is the remedy in this case ? The serpent is almost caught by the kurala; and the frog is by th serpent. Even though their life has come up to the neck, not only do they not leave up each other but they are even active more and more, nor would they desist from th mutual destruction even though freed Then, what is the use of seeing thing which is not within the range of the remedy ? The rutting elephant was prepared He went t the camp-ground. He camped with the army He performed the fitting duties; and then as the night passed half off the king got up after sleep. Having remembered the incident of boa etc. he began to think, how ?

The pleasures of senses are sweet just while they come, but bitter in the end They are like poison. They ar much liked by the ignorant people. They are sinful and are bandoned by the wise people. (204)

For the sake of them leaving p the eternal religion the people of this world who are devoted to happiness and whose aim is this life, resort to sin lik poison. (205)

The fruit of sin is misery and the destruction of sin is ever full of woe Even when one is happy one should follow religion knowing the fruit of religion.(206)

The human being is as insignificant as a frog who is caught in this instance by another like a serpent. He also in his turn is caught by another like a kurala bird. (207)

He also is not self-dependent in this case as he is swayed by the god of death in the form of a boa, and even in the world like this, th ttachment to the objects of senses is great infatuation 203)

[116] So enough of this kingdom which is difficult to be filled lik th nether-world, which weak points can be easily found out l k th t mpl of J nas to which the excess is easy whose end is distasteful like the ɔ npany of vill ins, wh ch is only devoted to wealth lik the heart of harlot, which is full of dissolute courtiers lik th ant-hill f ll of serpents; the duties of which are not settled lik tho of the world of living beings, which should be cared with efforts like the bask t w th se pent ide wh ch alie ated from the happiness f confidence, w'u h is desired by many men lik the youth of harlot nd which d not become the cause of pure path of the next world. Then, having giv thus p w withdraw t adopt the friarhood, which brings happi ss of both the worlds; and which is resorted to by the wise people. Now how will I have the quickness in the matter of the present object? Or thi little,—just tied up for one birth Of him thus thinking the night passed aw y; the morning-duties were performed, and th cabinet of ministers ntered.

In the meantime, his woman-guard Vijayavati announced, "Your Majesty that Durmati,—knowing himself

that the king has marched and understanding the grim command of the king who has tied the hatchet on his neck, who is repenting for the transgressions of the royal command; who is surrounded by some persons and who has come here,—stands with desire of the happiness of seeing your majesty on th camp-ground of th guards Hearing this, your majesty is the authority Then the king looked at Matisagara. Then he, who w clever in knowing the sign and expression, said, "Let him enter what is the objection there? The kings are kind t those who have obeyed. Then Durmati permitted by the king entered and fell upon his feet saying "Your Majesty this is the hatchet which will carry your command on the neck. [116] Imparting him non-fear the king then, respected him very much, and gave him good reception.

Th king went back to Jayapura. The king conveyed his pinion to the cabinet of ministers. Then it opined, "This indeed is the duty here, of other kings born in good families, why not then is it yours, whose mind has become elevated by th tenets of Jinas? The life commonly for this world as well as the next has frootified for your majesty; the pleasures of senses, resembling the wild-fire burn with fuels as it were and their results are as futile as the Kimpāka fruit; and the death which has defeated gods and demons and which shatters hopes unexpectedly is all-powerful." They welcomed the idea. Then the astrologers were called and were informed "Find out th coronation-day for Prince Ananda They said As the king orders. After reflering, they informed about the fifth day Then the auspicious things

for coronation were brought. viz. a pair of fish; a full jar white flowers; big lotuses; white mustards, the lump of earth, a bull, a big pot full of curds; big jewels; yellow pigment from the cow the hid of a lion; a white umbrella, a good seat, chowries, Durva grass, fine wine; a big flag; *the rut of an elephant, auspicious silk clothes;* and many such other auspicious things I th meantime, the king thought, Finishing the coronation of Prince Ananda, I shall go in th vicinity of teacher Dharmaghosa Thinking so he tood waiting for the day of coronation.

[117] On this side out of the taint of the actions of th previou birth Prince Ananda, not minding the opinion of the king mad alliance with Durmati They planned We shall kill the great king by mploying som deceit H heard the account of coronation. On account of th ev l d termination, and due to th evil nature of his ow mind quite the contrary effect of the sam (account) cam pon Ananda H thought, Indeed I have directed my activity with him (Durmati) to kill him (i the king) und this excuse. Then how will I thus deceiv him? Or lse though this account is right, enough of the kingdom which is given to me by him What is only worthy of praise, is the kingdom taken with force by killing him In the meantime, Ananda was called by the king When he did not desire to come the king with one guard, went to the palace of the prince. Thinking There is no other opportunity more fa ourable than this; and speaking at once with the influence of the previous birth "kill, kill, he killed the guard and gave a deep wound to the king—wh-

one mind was fully confident; and who had not made an arrangement for protection;—with the sword unsheathed. In the meantime, great hue and cry arose; the agitation in the city-army took place; Ananda was surrounded on all sides by the army Under the oath of a treason to his body the king said "Eh! What is this the need of fighting? Then I indeed should be beheld as killed; so make an Installation of him as a king Let him be a king! In the meantime Durmati was ordered (by the prince), "Fasten him with strong shackles. Then Durmati saying As the prince orders came near him. [118] He depraved the family sonship. He discarded the citizens. Then having put the king into bonds through personal guards, the king was managed to be put under proper protection The kingdom was taken into hands; proper arrangements were made; the group of vassals was brought under control. Then, out of consequent bad feeling, the king was taken to the city-prison. The prison was full of the smell of night-soil extremely churned, the serpents slept on its broken walls; the clusters of gnats and flies were humming the collection of rats proceeded from the mouths of the cavities and holes; the sloughs of serpents hung from above; the canopy as it were, was made by spiders, it was the bed-hall of evil ga; It was as it were, the play-ground of irreligious conduct; it was as it were the brother of the hell; it was as it were the assembly of the race of all miseries; it was the family-home of all implorings, it was as it were the place of confidence of Death, and it was the victory-ground of the god of death. Knowing that the king was led to the

great jail, the ladies of the harem, with Kusumāvali at the head came to the same jail; they were alarmed as they gave out p teous cries; they were as it were adorned with strings of pearls on account of the drops of tears mixed with collyrium, which resembled big pearls and which were incessantly falling their bodies paled, as it were, with the grief of their lord, they were checked by the ppointed guards; crushing with force auspicious jewelled bracelets, which made t high pitch the jingling sound, [119] th y were engaged in beating breasts and bellies, their mouths were full of breaths on account of walking on unbecoming soil, and the range of their eyes was warped by long tresses, suggesting as t were The condition of th lord can not even be seen by one who has given up crookedness. They saw the king under black iron shackles. Then they began to weep en more, striking the breasts, tired as t were of carrying fine pearl-necklaces; with hands resembling Aso'ka-sprouts to convey This worldly existence is full of misdeeds. Then they were held p with great difficulty by the king and the guards. The king said, What is the use of grief, which is tied up with irreligion and which results only in trouble? This worldly existence is of aried and strange forms, all souls are as it were its toys; it is difficult to control the mov ment of the actions in previous birth, wealth is as fickle as the circular streak of lightning coming out from within the clouds; the union is like a dream; the freaks of passion thus come to such an end. Then what is the use of weeping, befitting an lacivil person? You have indeed obtained

the preaching of Jinas which forms the essence of the world of living beings. Then do follow it. Excepting it, there is no other remedy for the destruction of miseries. Then having heard him, they cam to know That is thus and not otherwise and bidding farewell to the king they took to nunhood [120] in the vicinity of Vidyādhara nun, Gandharvadattā, on account of the force of Ananda and by the lack of desire for life.

On this side, the king who, in spite of maltreatment did not go under the sway of anger took vow Only this much is my life, now complete fasting is timely This was conveyed to Ananda. He became angry He sent his courtier by the nam of Devasarman saying, Go and make him eat, he should be spoken 'I will kill him if he does not eat out of a vow Devasarman went; he saw the king and said " O lord, the movement of actions of those living beings who are under the sway of fate is uneven This fate indeed is difficult t be praised with civility; it does not ppreciate merits of the meritorious; it does not know the tim of the desired, it is merely the calamity of man; it is like an intoxicated elephant wandering self-willed; it is like the flow of the Ganges straight as well as crooked, it is clever in attack like big war; it is like poison-knot which is not fitting to the tastes, it is opposite to the desired objects; it is amenable to the undesired. Therefore if it be so, still however man should not give up human effort, even for moment; for O great king fate is another nam for the actions arising from the previous birth, and that is to be conquered by human efforts. Then let my lord adopt human

effort; may you take food. For a living man crossing the calamity can, without fail, obtain prosperity

The king said Devasarman, I have never given up the human effort proper for the time. I took to friarhood mentally Hence my mind is not under the sway of the desire of the prosperity [121] I have taken to non-eating knowing the proper time. Hence I will not take food. He said If you are not going to take food, your son will get angry The king said " His anger is without ground, anchorites are of truthful vow" He said, "My lord, you know the full account of the life of prince; therefore may he not do sinful act towards you.

In the meantime, finding that Deavasarman was delaying Prince Ananda, under the heat of anger came holding a dagger He said "If you do not take food, I will cut off your head with a word, imitating the tongue of the god of death. The king said,

Who—knowing that this residence in the shape of body is not ternal, not substantial and ends in death—would, O king regret when one has to go to death surely? (209)

How does a man say for one he lives while he, from his life in the womb, is gradually dying like a lake drying up with the lessening of water? (210)

If one of the co-travellers in a caravan, starting for the next world as it were, goes there first, what is in this case the cause of fear? (211)

What hope is there for life to a man—as to an animal at a slaughter-house—to a man, who has the

firm belief in mind that life is transient and death is certain ? (212)

[122] Alas! The hunter in the form of Fate comes bringing death upon the herd of deer in the form of men, scattering arrows in the form of hundreds of diseases and holding in his hand the bow of old age. (213)

Death does not mind an obstacle, a remedy or its prolonged service; it wanders according to its will and pleasure among the groups of men as a lion does among the groups of deer (214)

Some who are disgusted of dying and being born again and again, follow being disgusted of birth and death, that which takes aw y birth and diseases. (215)

I fear death only to drink deep the essence of the words of Jinas, which pacifies old age, death and diseases, and which is blissful in consequence. (216)

What can death, for which the antidote is already made, do to men who have destoyed the talat of sin, and hav shattered the shackles of relation and greed ? (217)

Death is even better for those who have earned the wealth of austeries, who are not attached ever to the house in the shape of body; whose bodies are emaciated; and who have done well everything (218)

The wise, with road-provision in the from of penance, fully taken, give p their lif by vow and with the helper in the form of courage, ask for death with longings. (219)

The death to man, of whom after dying either

heaven or final absolution is sure, is, O king even a festival. (220)

Going to which place would a man be freed from the black young serpent in the form of death; with long fangs full of poison in the form of calamities terrible with incessant diseases? (221)

Neither fight nor running away nor fear matters to the hand of god of death; and its hand is not seen; and unshakable it catches fast. (222)

[123] Just as cough cuts off breaths decayed with time even so the god of death cuts off human beings soon as they are born. (223)

If then the bonds of death wander with pleasure and self-will ven among gods to whom there is even absolute non-descent of old age, aches and diseases, (224)

Then what to talk of man who is ever chased by diseases, old ge, aches and grief ? That a man lives even an instant, is the carelessness of death (225)

Then give no time for th infamy that is adopted by an unwise person; not even Indr is able to control one who is licked by the jaws of death. (226)

Thus my son, bring no calumny on your own family by mere killing of a mortal. Lo! How can I take food which is bandoned by my own word? (227)

Hearing this preaching he (I. e. Ananda thinking) " How does he peak even now ?" hit him (I. e. Simha) on the head with a sword, with eyes burning red w th the fire of anger (228)

He, with pure feeling and with the reality known (with the thought) Bow to Jinas contemplated

This is the taint of the action done in the previous birth (229)

All get the consequential fruit of actions done in the previous birth; the other (i. e. the individual) merely becom the cause in merits as well as faults. (230)

Striking even again him so thinking, he, of sinful actions and tainted feelings, felled the high-souled one of unsullied mind. (231)

Dying so, he was born a resplendent god with the ag of five sagaropamas in Sanatkumara heaven, in Lilatana Vimana (232)

Th other ruled the kingdom and after dying was born hell-dweller of great horror with long life in the hell-world Ratnaprabha (233)

× × × ×

What was poken as Sihanasda ya taha paya-potta is described, from here, I shall expatiate upon Sihi-J hau-mata-carya. (234)

शब्दकोशः

शब्दकोश

[N B. The glossary is only selective. I wish that the reader should not merely depend on this but also should consult Sanskrit comments, notes and above all the translation for the solution of his difficulties. The two figures after the word and its sanskrit rendering denote respectively the numbers of page and line. D=Desi word, (N)= reference to notes.]

अइक्कम [अतिक्रम] 115. 15 a transgression

अइयार [अतिचार] 45 24 a transgression.

अइसय [अतिशय] 43. 1 a superhuman action.

अओ [अतः] 26. 20 hence.

अकामनिज्जरा [अकामनिर्जरा] 83. (N)

अक्कंदण [आक्रन्दन] 102. 9 weeping.

अक्खय [अक्षत] 70 5 rice.

अक्खिविअव्व [आक्षेप्तव्य] 21 16. to be thrown off.

अक्खिवइ [आक्षिपति] 110. 12. to lay aside.

अगार 50 2. a house.

अग्घइ [अर्हति] 99 1 to deserve.

अच्चत्थ [अत्यर्थ] 69 13. very much

अच्चुव्विग्ग [अत्युद्विग्न] 26. 9 much distressed.

अच्छ [ऋक्ष] 153 21 a bear

अच्छ 116 18. pure.

अच्छि [अक्षि] 113. 15 an eye.

अच्छरिय [आश्चर्य] 33 5. wonder

अजिण [अजिन] 8. 19. a deer-hide.

अज्जउत्त [आर्यपुत्र] 110. 9 the term to address a husband.

अज्जव [आर्जव] 43. 9. straight-forwardness.

अज्जुण [अर्जुन] 103. 18. a kind of tree.

अट्ट [D अट्ट] 31. 12. a shop a market-place a balcony

अट्टज्झाण [आर्तध्यान] 23. 19 (N) a kind of meditation

अट्ठारस [अष्टादश] 6. 5 eighteen

अट्ठाहिय [अष्टाहिक] 21. 22 lasting for eight days.

अट्टालविलासवई [D] 32. 12 (N)

अड्ढ [अर्ध] 19. 16 half.

अड्ढ [आढ्य] 70. 10 accompanied with

अणगारिय [अनगारिक] 50. 2. a state of houselessness

अणज्ज [अनार्य] 25. 25 uncivil.

अणवट्ठिय [अनुपस्थित] 47. 11 not arrived, not come up.

अणवरद्ध [अनपराध] 25. 21. One who has not committed a fault.

अणवरय [अनवरत] 31. 13. Incessant.

अणाइक्खणीय [अनाख्यानीय] 31. 11 indescribable.

अणिवडिय [अनिपतित] 30. 8. unfallen, unmoved.

अणिस्सिएण [अनिश्रितेन] 2. 7 by being free from attachment.

अणुयरइ [अनुकरोति] 92. 3. to imitate,

अणुव्वय [अणुव्रत] 45. 23. Vows to be followed by a householder

अणुत्तर [अनुत्तर] 6. 2. (N) A sort of heaven, अनुत्तरs are 5 in number and are called विमान.

अणुन्नवइ [अनुज्ञापयति] 42. 9 to get permitted.

अणुसय [अनुशय] 24 24 repentence.

अणूण [अनून] 55 18. not less.

अणोयारो [अनवतार] 123. 4 non-dercent.

अणोरपार [D] 52. 17 endless.

अण्हाण [D] 50 9 eating.

अद्दाय [D] 75. 1 a mirror

अत्थमिय [अस्तमित] 19 17 set.

अत्थाइया [D] 33 4 a conference-hall.

अत्थि [अर्थिन्] 69 8. a beggar a mendicant.

अत्थुरण [आस्तरण] 62. 20. a bed.

अंतेउर [अन्तःपुर] 7 3 a harem.

अन्नत्थ [अन्यत्र] 49 14 elsewhere.

अन्त [अन्त्र] 109. 19 a bowel.

अप्पउलि [अपक्व]47.8. not well-baked or cooked.

अप्पडिवडिय [अप्रतिपतित]48 14 not fallen.

अब्भक्खाण [अभ्याख्यान] 46. 2 speaking

अब्भत्थ [अभ्यस्त] 83 18. repeated.

अब्भहिय [अभ्यधिक] 3 .. 19. exceeding

अब्भासया [अभ्यासत:] 38. 8 Out of the close association of previous birth.

अब्भिंतरो [अभ्यन्तर] 107 19 internal.

अब्भुट्ठाण [अभ्युत्थान] 12. 1. standing up out of respect for a comer.

अभिद्दुय [अभिद्रुत] 52. 15. fleeting.

अभिसेय [अभिषेक] 28. 25. bath.

अमच्छरिय [अमत्सरिक] 10. 45. one having no pride.

अम्मा [D] 60 23. a mother

अमरिस [अमर्ष] 19 22 anger

अम्ब [आम्र] 103. 18. a mango tree.

अयगर [अजगर] 113- 15. a boa constrictor a python

अयण्ड [अकाण्ड] 63 3 all of a sudden.

अयसि [अतसी] 9 2 flex.

अवक्खंद [अवस्कन्द] 19 18. an attack

अवच्च [अपत्य] 111 7 a child

अवज्झ [अवध्य] 46 16. not fit to be killed

अवड [D] 105. 19 a well

अवयच्छइ [D] 105 14 to extend.

अवयंस [अवतंस] 73 12. an earring

अवरज्झइ [अपराध्यति] 18. 12. to commit a fault.

अवरविदेह [अपरविदेह] 6. 12. the name of a country (N)

अवरण्ह [अपराह्ण] 14 22. the later part of the day

अवहड [अपहृत]92. 4. kidnapped.

अवहत्थिय [अपहस्तित] 15. 18. removed.

अवहाण [अवधान] 16. 14 attention.

अवेइ [अपैति] 17 18 to pass away

असमिक्खिय [असमीक्ष्य]17 23. without properly observing

अहक्कमसो [यथाक्रमशः] 6. 4 according to the order.

अहन्न [अधन्य] 8. 5. unfortunate.

अहन्नया [अधन्यता] 17 1. ill-luck.

अहिट्ठिया [अधिष्ठिता] 85. 19. presided by

अहिप्पाओ [अभिप्राय] 111. 19 an opinion.

अहिव[अधिप]33. 14 a king

अहो [अधः] 46. 14 downward.

आउलिया [आकुला] 68. 21. sad.

आइण्णो [आकीर्णः] 7 5 replete with; full of

आइसइ [आदिशति] 49 1. to order

आउय [आयुः] 40 1 life.

आकिंचण [आकिञ्चन्य]43. 10. non-possession.

आडविओ [आटविक] 113. 3. a chief of forest tribes.

आढत्त [D आरब्ध] 27 25 begun.

आण [आज्ञा] 17 16. an order

आणवण [आज्ञापन] 47 18 ordering

आणवेइ [आज्ञापयति] 19 5 to order

आभोइओ [आभोगित] 52. 7 knew

आभोय [आभोग] 33. 5 expanse

आपूरिय [आपूरित] 71 1. increased.

आयण्णइ [आकर्णयति] 19. 20. to hear

आयम्ब [आताम्र] 63. 21 reddish

आयवत्तं [आतपत्र] 116. 18. an umbrella.

आयंक [आतङ्क] 33.21.fever

आयामि 42. 20 long

आयारिमय [आचारिम] 73 1 a conventional present given at the time of marriage.

आराहगेयराणं [आराधकेतराणां] 5. 8. of the worshippers and those who are not

आरोवण [आरोपण] 46. 1 laying

आलोय [आलोक] 20 2. a canopy

आवडइ [आपतति or आपद्यते] 10. 18. to come before.

आवडिओ [आपतित] 37 15. came up.

आवन्नसत्ता [आपन्नसत्त्वा] 41 31 pregnant.

आवय [आपद्] 27 16. a calamity

आवरत्थिरअ [आस्तरीण] 43. 16, covering

आवाणअ [आपानक] 23. 14 a drinking-stall.

आवासिअ[आवासित] 101 20. made to possess.

आवासविआसभूमि [आवासविन्यास-भूमि] 114 7 camp-grounds.

आविक्कार [आविष्कार] 114 22. revealing.

आविलसइ [आविलसति] 44 22. to revel.

आसीईं [अनिशम्] 121 14 continuously

आवीड [आपीड] 67 19 a crest-garland (N)

आस [अश्व] 11. 20. a horse.

आसव [आस्रव] 78. 4 a sinful activity

आसादण [आसादन] 69 19. obtaining.

आसंदिआ [आसन्दिका]69. 16. a long wooden couch.

आहड [आहृत] 46. 4 brought.

आहीरंत [आ-ह्रियमाण] 23.7 being taken out.

आहेडअ [आखेटक] 91 12. a hunter

इअ [ईदृक्] 47 2. of this nature.

इक्कस [D] 71 7 a thief.

इत्तिरिय [इत्वरिक] 46. 6. of a short time.

इत्थि [स्त्री] 40. 21 a woman.

इन्दयाल [इन्द्रजाल] 49 20. a magic show

इंदाउह [इन्द्रायुध] 11 10. the rain-bow

इयाणिं [इदानीम्] 82. 6. now

इसि [ऋषि] 9. 10. a sage.

इहरहा [इतरथा] 19 14 by another way

ईदिस [ईदृश] 14 7 of this kind.

ईसि [ईषत्] 8. 23 little.

उ [D] 13 16 a particle of emphasis.

उउ [ऋतु] 69 5. a season.

उलम्बए [उलम्ब D] 88. 2 to hang

उक्कर [उत्कर] 118. 8. a collection

उत्तलिया [उत्तोलित] 43 18. high.

उग्घुट्ठ [उद्घुष्ट] 21. 12. proclaimed.

उप्पडइ [उत्पतति] 56 9 to rise high

उज्जाण [उद्यान] 34 3 a garden

उज्जु [ऋजु] 1[illegible]0 13 straight.

उज्जालिय [उज्ज्वालित 36 18 brightened.

उट्ठ [ओष्ठ] 8 23 a lip

उडव [उटज] [illegible] 10 a cottage.

उण [पुन] 40. 8. again.

उत्तत्थ [उत्त्रस्त] 103. 21. frightened.

उत्तम्मइ [उत्ताम्यति] 67 4 to pine away

उद्देस [उद्देश] 81 19 a place.

उद्द [ऊर्ध्व] 42. 22. high.

उद्धदेहिय [और्ध्वदैहिक] 101 11 post-death ceremony

उन्दुर 106. 16. a rat.

उप्पक [I] 69 10 a collection

उप्पाडइ [उत्पाटयति] 89 20 to wrench out, to take out

उप्पुण्ण [उत्पूर्ण] 23 5 full of

उम्मालिया [उन्मीलित] 70 19 blossomed

उवइण्ण [उपकीर्ण] 36 22. scattered.

उवओगिणा [उपयोगिन्] 5. 11 useful pertinent.

उवयार [उपकार] 8. 1 an obligation.

उवट्ठंभ [उपस्तम्भ] 57 11 keep-up

उवरि [उपरि] 66. 22 upon over

उवरिम [उपरिम] 99 18. above.

उवरोह [उपरोध] 14. 13. an obstruction.

उवलद्ध [उपलब्ध] 33. 6. obtained.

उववज्जइ [उपपद्यते] 40 12. to be born.

उववाअ [उपपात] 6. 10. birth, nativity

उवविस्समइ [उपविश्राम्यति] 99 23 to take rest.

उवसग्ग [उपसर्ग] 5 13 a calamity

उवसम [उपशम] 48 10. pacification. उवसमपह a path of pacification.

उव्वट्ट [उद्वृत्त] 40. 10 returned

उवायाण [उपादान] 2 20 the principle cause

उव्वेव [उद्वेग] 17 21 dejection.

उव्वीढस्स [सुवृत्त] 59 3 well-rounded

उसह [ऋषभ] 1 2. the name of the first Tirthankar of Jainas.

उस्सग्ग [उत्सर्ग] 108. 2. the giving up of ego

ऊणोयरिया [ऊनोदरिका] 50. 7 taking less food than required

ऊमिमिया [D] 70 8. rubbed.

ऊसिय [उच्छ्रित] 90. 5. raised.

एइ [एति] 122. 1 to go.

एगूणवीस [एकोनविंशति] 97 19 nineteen.

एवंपि [एवमपि] 8. 7 thus.

एत्तिय [एतावत्] 21 20. this much.

एत्थंतरम्मि [अत्रान्तरे] 20 8. In the meanwhile.

एद्दह [एतावत्] 87 24 this much.

ओचूल (D) 78 8. a string of pearls.

ओणय [अवनत] 17 5 bent down.

ओत्थय [अवस्तृत] 72 6. covered with.

ओसरइ [अपसरति] 106. 8. to move

ओह [ओघ] 33. 9 a collection.

ओहसणिज्ज [उपहसनीय]8.3 fit to be laughed at.

ओसहि [औषधि] 32 1 (N) A kind of knowledge

कइयव [कैतव] 83 17 a deceit

कंदप्प [कान्दर्प्य] 47 14 jesting speaking obsc ene things making obscene signs,movements etc.

कक्कोलय [D] 66 11 a kind of fruit

कक्कस [D] 44 8 rough.

कंकाल 95 13. a skeleton.

कंखा [कांक्षा] 45 14 a desire.

कच्चोलय [D] 76 8 a porringer

कडक्ख [कटाक्ष] 35 9 a side-glance

कडय [कटक] — 20 a bracelet

कडिसुत्तय [कटिसूत्रक] 76. 7 a girdle.

कडिल्ल [D] 11 23. (N) a kind of grass.

कण्ह [कृष्ण]122 18 black.

कत्तरी [कर्तरी] 68. 7 scissors.

कयं [D कं] 3 15 resolutely

कंदइ [क्रन्दति] 49 19 to weep.

कंदुय [कन्दुक] 15 16. a ball

कप्पपायव [कल्पपादप] 42. 3. A fabulous tree described to be fulfilling all desires

कवि [कपि] 30 14 a ow

कम्मणजोग [कार्मणयोग] 101 16 application of magic.

कयहट्टसोह [कृतहट्टशोभ] 31 15 with markets place-well-decorated

कयत्थइ [कदर्थयति] 5. 1 to molest.

कयंत [कृतान्त] 8. 1 the god of death.

करपेक्ख85.13 police search.

करयलिय [करतलित]12. 10 a

thing fit to be done, a duty

करंडक [करंड] 101 4 a box a casket.

कलमल [D] 118. 6 the dirt of the bowels.

कलधोय [कलधौत] 60. 13 gold

कल्ल [D] 14 18. to-morrow

कहि [क्व] 3 20 where

काउस्सग्ग [कायो 10 17 ... 11 ... ne

कावलिय [कापालिक]55 13. a ... n

कालिय ... 111 16. ...

कालमास ... death-...

कासिय ... 15 ... Lack ... 1 ...

किच्च [कृत्य] 4 3 an act

किच्छगाय [कृच्छ्रगत] 53 1 ... p ... with ... y

किमिओ [कृमय] 85 10. worms

किलीव [क्लीब] 56 6. impotent

किविण [कृपण]57 10 mean, lowly

किसत्त [कृशत्व] 29. 6. thinness.

किसाणु [कृशानु] 41 4 fire.

किंचूण [किंचिदून] 40. 18. a little less.

किंफलमकाय [किम्फलक]40. 6. of what result.

किंपाग [किंपाक] 116. 8. A kind of fruit which though sweet in taste is poisonous

कीडा [कीट] 34. 16 a worm.

कीरमाण [क्रियमाण] 1 1 — being, done

कीड [क्रीडा] 15 16 sport.

कुच्छि [कुक्षि] 40. 17 a womb.

कुरुय [D] 110 1 beaten

कुरब [कुरबक] 103. 17 a kind of tree

कुड्ड [कुड्य] 55 10 a wall.

कुरर [कुरर] 113 14 a kind of a bird

कुविय [कुप्य] 46 10 the household utensils made up of clay or any other metal except gold or silver

कुहाड [कुठार] 115 22 an axe

कूडय [कूटक] 34 23 a deceit, a snare.

केरिस [कीदृश] 77 20. of what kind

कोन्त [कुन्त] 20 6. a spear

कोल [D] 103 21 a boar

खइर [खदिर] 103 14. a kind of tree

खरखरा [D] 91 5 (N)

खणिय [क्षणिक] 35. 1 momentary

खन्ती [क्षान्ति] 43 9 forgiveness.

खयमग्गो [क्षयमार्गः] 48. 11 a path of the destruction of action.

खिज्जइ [खिद्यते] 21 21 to be vexed.

खील [कील] 99 3 a peg

खु [खलु D] 17 18. indeed.

खुज्ज [कुब्ज] 41 3. dwarfish

खुवइ [क्षुणत्ति] 105 20. to destroy

खेल्लइ [D क्रीडति] 41 16. to play

गण्डय [गण्डक] 103 22. a rhinoceros.

गत्त [गात्र] 40 21 a limb, a body

गद्दभ [D] 102. 4 च. अ. म. 2. 8. a shrill noise.

गयवइया [गतपतिका] 68. 17 a woman whose husband has gone away

गरुय [गुरुक] 41 15 big

गव्विय [गर्वित] 19 13. proud.

गंठि [ग्रन्थि] 11 8. a knot.

गाहावइ [गृहपति] 97 23. a house-holder

thing fit to be done; a duty

करंडय [करण्ड] 101 4 a box, a casket.

कलमल [D] 118 6. the dirt of the bowels.

कलधोय [कलधौत] 60. 13 gold

कल्ल [D-कल्य] 14 18. to-morrow

कहिं [कुत्र] 37 20 where

कायव्व [कर्तव्य] 10. 17 should be done.

कारणिय [कारणिक] 55. 13. a policeman

कारिम [कृत्रिम] 111 16 rt f c il

कालसमय 1 5 death-season

कालेय 0. 15. black sandal-Aguru.

किच्च [कृत्य] 41 3. an action

किच्छपाण [कृच्छ्रप्राण] 03 1 keeping up life with difficulty

किमिओ [कृमय] 85 10. worms

किलीव [क्लीव] 56 6. impotent

किवण [कृपण] 57 10. mean, lowly

किसत्त [कृशत्व] 28. 6. thinness.

किसाणु [कृशानु] 41 4 fire.

किंचूण [किंचिदून] 00. 18. a little less.

किंपज्जवसाण [किंपर्यवसान] 40. 6. of what result.

किंपाग [किंपाक] 116. 8. A kind of fruit which though sweet in taste is poisonous

कीडा [कीट] 38. 16 a worm.

कीरमाण [क्रियमाण] 1 1 3. being done.

कील [क्रीड] 15. 16. sport.

कुच्छि [कुक्षि] 40 17 a womb.

कुट्टण [D] 110 1 beating.

कुडय [कुटज] 103. 17 a kind of tree.

चरिम [चरम]96. 13. Last.

चाइ [त्यागिन्] 76. 24. one who renounces.

चउरंस [चतुरस्र] 24 23. having four angles or corners, a sort of seat.

चाउरंस [चतुरस्र] 69 17 a pandal.

चाय [त्याग] 107 22 Giving up.

चारय [D] 1६ 17 a prison दे. ना मा ३ २१

चिगिच्छय [चिकित्सक] 16 9 diagnosis.

चित्तयम्म [चित्रकर्म] 15 17 painting

चित्तवट्टिय [चित्रपट्टिका] (6 16. a painting-board.

चिविड [D] 7 11 चिपिटनासो snub-nosed.

चिय [एव] 45 , a particle of emphasis.

चिरावइ [चिरयति] 121 7 to make late.

चुक्कं [भ्रष्ट] 17 1 missed

चेल 70. 10 a clothing

चोयणा [चोदना] 13 21 an impelling cause.

च्चिय [एव] 5. 15 Only also चेव,

छविच्छेय [छविच्छेद] 46. 1 wounding the body

छारीकय [भस्मीकृत क्षारीकृत] 41 4 turned into ashes.

छिव्वर [D] 7.20. a sieve.

छुहा [क्षुधा] 109. 4 hunger

छोडावइ [D] 87 4 to release to make one dispossess.

जट्ठ [इष्ट] 62 6. offered as an oblation.

जच्चंध [जात्यन्ध] 41 2. blind by birth.

जत्तो [यतः] ɔ. 12. from which.

जत्त [यत्न] 10. 17 an effort.

जया [यदा] 44 2. when.

जरलव [ज्वरलव] ↄ2. 21 slight fever

जंत [यन्त्र]47 12. a machine, a mechanical device

जंपइ [जल्पति] 6 17 to speak.

गिद्धि [गृद्धि] 106. 6 greed.

गुणट्ठाण [गुणस्थान] 49 8. a stage in spiritual progress.

गुविल [गुपिल] 108. 18. deeply covered over.

गेवेज्ज [ग्रैवेय] 62 a kind of heaven See App. III to my Ed. of [illegible] & [illegible] P 145-148. गेवेज्ज are nine in number

गोच्छ [गुच्छ] 68 1 a collection a bunch

गोरोयणा [गोरोचना] 116. 17 Bright yellow pigment prepared from the urine or bile of a cow or found in the head of a cow

गोसकिच्च [प्रभातकृत्य] 11 19. morning duties गोस [D] दे. ना. मा. २. ९६

घय [घृत] 6 3. ghee.

घायण [हनन] 101 16. killing.

घसणघोलणा [घर्षणघूर्णन] 44. 2. Brushings and struggles.

घेप्पइ [D गृह्णाति] 117 10 to hold

चउक्क [चतुष्क] 6 14 a square

चउत्थासम [चतुर्थाश्रम] 12 4 the fourth stage of life i. e. the life of a संन्यासिन्.

चक्कलय [D] 71 14 Ear rings.

चच्चर [चत्वर] 6. 14 A Resting place in a square cf Guj चोरो

चच्चरी [चर्चरी] 39 14. a music-party

चडयर [D] 31 12 a collection a group, an army

चडुल [चटुल] 61 11 Pleasing.

चमढण [D] 20 15 an attack.

चयइ [त्यजति] 91 5. to give up.

चरिम [चरम] 36 16 Last.
चाइ [त्यागिन्] 76. 24 one who renounces.
चउरंस [चतुरस्र] 24 28. having four angles or corners, a sort of seat.
चाउरंत [चतुरंत] 69 17 a pandal.
चाय [त्याग] 107 22 Giving up.
चारय [D] 13. 17 a prison दे. ना मा ३ ११
चिगिच्छा [चिकित्सा] 13 9 diagnosis.
चित्तकम्म [चित्रकर्म] 15 17 painting
चित्तफलय [चित्रफलक] 66. 16 a painting-board.
चिविड [D] 7 11 चिविड-नासो snub-nosed.
चिय [चैव] 46. 7 a particle of emphasis.
चिरावइ [चिरयति] 121 7 to make late
चुक्को [च्युत] 17 1 missed
चेल 76 10 a clothing
चोयणा [चोदना] 13 21 an impelling cause.
च्चिय [चैव] 5. 15. Only also चेय
छविच्छेय [छविच्छेद] 40. 1 wounding the body
छारीकय [भस्मीकृत क्षारीकृत] 41 4 turned into ashes.
छिब्बर [D] 7.20. a sieve.
छुहा [क्षुधा] 108. 4 hunger
छोडावइ [D] 87 4 to release to make one dispossess.
जट्ठ [इष्ट] 52. 6 offered as an oblation
जच्चंध [जात्यन्ध] 41 2. blind by birth
जत्तो [यतः] 5. 12. from which.
जत्त [यत्न] 10 17 an effort
जया [यदा] 44 2. when.
जरलव [ज्वरलव] 62. 21 slight fever
जंत [यन्त्र] 47 12. a machino a mechanical device
जंपइ [जल्पति] 6 17 to speak.

अविर [अप्पर] 60. 1 speaking
अवर [ज्वलि] 10 20. to burn
जपप [जल्प] 8 23 muttering
जहण्णिया [जघन्य] 13 10 lower
जहारिह [यथा] 12 10 as befitting
जाए [जायते] 37 22 to be produced
जायज [आचय] 119 3 an entreaty
जावय [यावत्] 70 12 etc.
जिणइ [जयति] 1 17 to win
जुइम [द्युतिमत्] 1 3 19 lustrous
जुज्झइ [युध्यति] 117 20 to fight
जुण्ण [जीर्ण] 113 14 worn out
जूह [यूथ] 61 1 a group
जोईस [योगीश] 1 2 The lord of ascetics
जोयइ [D] 8 20 to see.
जोगग्गइ [योगाग्र] 9 2 (N) P 129
जोण्हा [ज्योत्स्ना] 31 10. moonlight.
जोग [योग] 1 4. The spiritual exercise or concentration.
झिज्जइ [क्षीयते] 110. 5 to pine away
झोसिय [D] 124 9 destroyed
ठिई [स्थिति] 6 8 a period of life.
डक्का [दष्ट] 10 23. bitten
डज्झइ [दह्यते] 103 11 to be burnt.
डसइ [दशति] 103 1 to sting
डह [दह] 11 4 burning.
डिंडिम 7 21 a drum.
ढक्का [D] 40 10 a drum.
ढोइय [ढौकित] 89 15 placed
णवरं [Dकेवल] 7 6 only

तव्वारिस [तादृश] 49.3. he that.

तक्कर [तस्कर] 46.4 a thief

तक्क [तर्क] 21.1 to deduce.

तण [तृण] 36.21 grass

तण्हा [तृष्णा] 103.24 thirst.

तडी [तटी] 105.7 a side

तम्म [तत्] 33.8 that

तरच्छ [तरक्ष] 103.21 a hyena.

तलिया [D] 60.13. a tray

तल्लिच्छ [D तत्पर] 56.8 bent upon

तालियंट [तालवृन्त] 61 a fan

ति [त्रि] 10. three

तिय [त्रिक] 104.5 the triad.

तित्थपवत्तण [तीर्थप्रवर्तन] 1.8 the establishment of the fourfold order of monks nuns laymen and laywomen

तिणिस [तिनिश] 103.17 a kind of tree.

तिय [त्रिक] 6.7 A collection of three. 6.14 A meeting-place of three roads

तियसिन्द [त्रिदशेन्द्र] 53.11. the lord of gods Indra.

तिरिय [तिर्यक्] 46.14 slant.

तिरिय [तिर्यञ्च] 34.20 a lower animal.

तिकोण [त्रिकोण] 7.10. triangular

तीरइ [शक्यते] 96.23 is able

तीस [त्रिंशत्] 6.6 thirty

तुडिय [D] 76.7 an ornament for hand

तुरिय [त्वरित] — quickly

तुरुक्क 11.20 A kind of horse from Turkey

तेण [स्तेन] 46.4 a thief

तेत्तीस [त्रयस्त्रिंशत्] 6.6. thirty-three.

तेलोक्क [त्रैलोक्य] 19.17 three worlds.

थणहार [स्तनभार] 54 16. the weight of breasts.
थाम [D] 42. 19 a place
थारिओ [D] 97 7 became stiff and numb
थी [स्त्री] 94 2. a woman.
थुणइ [स्तौति] 36. 23 to praise
थूलग [स्थूल] 45 17 perceptibly big
थेवं [स्तोक L] 6 16 a little
थेव [D] 75 14 a drop
थोर [स्थूल D] 54 19 heavy
दक्खालदा [द्राक्षालता] 65 22 the creeper of grapes
दण्डजत्ता [दण्डयात्रा] 91 23 a military journey
दविअदा [दविका] 74 7 a string of pearls
दअच्छअ [दन्तच्छद] 7 12 A lip
दन्तवलहिआ [दन्तवलभिका] 66 3 a bed-ball in a palace
दप्पुद्धुर [दर्पोद्धुर] 20 1 unbridled with hot temper
दरिअ [द्रुत] 20 14 speedy
दरिसण [दर्शन] 43. 14 sight.
दल 71 9 an army a leaf of a jewel.
दह [ह्रद] 41 18 a lake.
दाढ [दंष्ट्रा] 57 1 a jaw.
दार [द्वार] 78. 4 a door
दालिद्द [दारिद्र्य] 103 1 poverty
दाहिण [दक्षिण] 8 2. right.
दिअह [दिवस] 14 16. a day
दिवड्ढ [द्व्यर्ध] 52. 4 one and a half
दीव [द्वीप] 6 11 an island
दीहर [दीर्घ] 7 12 long
दुइओ [द्वितीय] 92 12 a companion.
दुऊल [दुकूल] 64 4 a silk-garment.
दुपअ [द्विपद] 46 9. a human being.
दुप्पणिहाण [दुष्प्रणिधान] 47 17 ill-attention.

दुग्घर [द्रुत] 113 13 quickly

दुवार [द्वार]80. 13. a door an opening

दुवे (द्वि) 11 23. two.

दुव्वा [दूर्वा] 116 19 a kind of grass

दुरुहण [दुरोहण]47 _1 cl imbing

दुवइखंड [द्विपदी खं] ... _1 a kind of metr

दुवालस [द्वादश] 43 ... t elve.

दुस्समा [दुष्षमा] 118 ... an iron ... technically the 2nd Ara (a part of the cycle of time) of the decreasing and the fifth of the increasing aeon

दुयावलय [D] 71 13. a kind of ornament for neck.

दुहा [द्विधा] 45. 1 two-fold.

दुविह [द्वि] 9 10. tr o fold

देवच्छंदय [देवच्छंद] 55 12. a seat for a god.

देसविरइ [देशविरति]78. 16 a partial non-attachment

देसूण [देशोन] 83 3. a little less

दोगच्च [दौर्गत्य] 52 20 a bad condition

दोणमुह [द्रोणमुख] 19 13. ...50 13 occurs often in Sutras to mean a city which has trade-routes of both land and sea with ... well protected

business to ...

दोह [द्रोह] 117 19 treachery ...

दोहग्ग [दौर्भाग्य] 10. ill-luck

दोहल [दोहद] 57 9 the desire of a pregnant woman.

धणिय [D] 8 6 much.

धिइ [धति] 3, 13. faith courage-
धिम्मनु [धिग्+अस्तु] 40 5. fie.
धी [धिग्] 14 21 fie.
धूया [दुहिता] 67 11 a daughter
धूवघडिया [धूपघटिका] 55. 4 an incense-pot
धोय [धौत]104.2. washed.
नग्गोह [न्यग्रोध] 104 17 a bany n tree
नच्चण [नृत्य] 15 17 a dan e
नड [नट] 35 13 an actor
नत्तुओ [नप्तृक] 33 14 a grandson
नहच्छेय [नखच्छेद] 70. 2 nail-cutting.
नहयन्द [नखचन्द्र]74 2 moon n th form of nails.
नाइकुल [ज्ञातिकुल]99 3. the parents house
नाण [ज्ञान] 43 4 knowledge.
नाय [ज्ञात] 103 11 a traditional account.

निक्कड्डिय [निष्कृष्ट] 5 9. unsheathed.
निचाइय [निचायित] 109 4 thick.
निक्खिवमाण [निक्षेपण] 48.3. throwing
निगुञ्ज [निकुञ्ज]81 20 a bower
निम्नगा [निम्नगा] 41 16 a river
निप्पिवासो [निष्पिपास] 10. 15 having no thirst for
निब्भच्छिया [निर्भर्त्सित] scornfully discarded.
निब्बुड्डणो [D] 99 3 a jutty
निब्भर [निर्भर] 21 4 full of
निम्मज्जिय [निर्मृष्ट] 70 15 cleansed
निम्महमाण [निर्मथ्यमान] 118. 6 being stirred very much.
निम्मोय [निर्मोक] 118 8. a slough of a serpent.
निमिय [D] 9 1. न्यस्त put down.

णियइ [D] 105 2. to see.
णियट्टइ [निवर्तत] 10 10 to return.
णियडि [निकृति] 25 2. revenge, क. ना. म 4 26 hypocrisy
णियल [निगड] 119 6. a shackle
णियाण [निदान] 24 11 the de th vow (N) one of the four types of meditation.
णियसण [D निवसन] 64 4 a clothing
णि वज्ज [निरवद्य] 46 18 faultless
णिरुम्भइ [निरुणद्धि] to check
णिरुवद्दव [निरुपद्रव] 44 14 undestroyed
णिसण्ण [निषण्ण] 6_ 24 sat.
णिसंस[नृशंस]17 17 wicked
णिहित्त [निक्षिप्त] 34 7 thrown
णिहुय [निभृत]63 3.secretly
णीलव [D नीत] 86. 5. brought.

णेउर [नूपुर] 71 2. an anklet.
णेवत्थ [D] 56. 4 a clothing
पइ [प्रति] 17 16. towards.
पइट्ठाविय [प्रतिष्ठापित] 83. 11 es ablished given.
पइण्ण [प्रतिज्ञ] 10 12. an oath
पईव [प्रदीप] 19 17 a lamp.
पउञ्जइ [प्रयुनक्ति] 101 16 to apply
पउत्ति [प्रवृत्ति] 12 16 news
पउमराय [पद्मराग or पद्मराज] 71 9 a precious stone king Rama
पआस [प्रयास] 69 2. attempts.
पओट्ठ [प्रकोष्ठ] 63 20 a wrist.
पक्खवाय [पक्षपात] 10 17 leaning on the side of
पक्खालण [प्रक्षालन] 48. 23 Washing off

पच्चासियपुरिस [प्रत्याश्रित-पुरुष] 118. 2 personal guards.

पच्चन्त [प्रत्यन्त] 113 3. border terntones.

पच्चवाय [प्रत्यवाय] 12 3. a difficulty

पच्चभिजाणइ [प्रत्यभिजानाति] 39 5. to recognise.

पच्चायण [प्रत्यायन] 29 7 an information

पच्चासण्ण [प्रत्यासन्न] 60 19. in the vicinity

पच्छायाव [पश्चात्ताप] 115 15 pentence

पज्जन्त [पर्यन्त] 5 13 Until.

पज्जलिअ [प्रज्वलित] 35 12 burnt

पज्जुत्त [पर्युप्त] 55 10 set in

पज्जुवासइ [पर्युपास्ते] 19 7 to wait upon

पडण [पतन] 82 10 a precipice

पडवास [D] 17 1 a collection of fragrant materials.

पडिट्ठाण [प्रतिष्ठान] 92. 22. the jutting foundation of concrete or stone on which the circular walls of a well rest.

पडिकूल [प्रतिकूल] 24 22. Opposite; unfavourable

पडिच्छिओ [प्रतीष्ट. / D] 18. 24 received, welcomed.

पडिआर [प्रतिकार] 12. 3 a remedy

परिसोहिय [परिशोधित] 14 21 cleansed

पडिवत्ती [प्रतिपत्ति] 52 16. an attainment.

पवित्ती [प्रवृत्ति] 16 3. news.

पडिस्सय [प्रतिश्रय] 79 10 an abode for ascetics

पडिसुय [प्रतिश्रुत] 112. 4 promised.

पडिहाअइ [प्रतिभाति] 66 13 to appear

पडुच्च [प्रतीत्य] 5 7 Having known.

पणइ [प्रणयिन्] 24 14 a dear one

पण्णरस [पञ्चदश] 6 5 Fift een

पणिहाण [प्रणिधान] 82 14 the concentration with a will.

पत्त [पत्र] 104 19 a fo liage.

पत्तच्छेज्ज [पत्रच्छेद्य] 61 13. the decorative painting on the body

पत्तियइ [प्रत्येति] 100 21 to put confidence in.

पत्थाव [प्रस्ताव] 117 13. an opportnity

पत्थिय [प्रार्थित] 36 20 requested.

पत्थुय [प्रस्तुत] 2. 9 Relevent प्रकृत in the composition under consideration.

पंति [पङ्क्ति] 11 9 a line.

पन्नत्त [प्रज्ञप्त] 45 13. laid down

पभिइ [प्रभृति] 97 16. Beginning from.

पमज्जण [प्रमज्जन] 69 15. bath.

पम्हलिय [पक्ष्मलित ? D] 33. 11 Whitened.

पयइ [प्रकृति] 13. 15 nature.

पयट्टावइ [प्रवर्तयति] 20 2 to make active.

पयत्त [प्रयत्न] 46. 4 an effort

पयत्त [प्रवृत्त] 104 12. started

पयाणयतिय [प्रयाणकत्रिक] 113 8 three marches.

परक्कम [पराक्रम] 19 13 an exploit.

परावत्त [परावर्त] 86. 18. the transfer

परिकम्मिय [परिकर्मित] 50 16 cleansed, purified.

परिकहिय [परिकथित] 106.8. spoken

परिचत्त [परित्यक्त] 18. 2. abandoned

परियरिय [परिवृत] 70 20. surrounded.

परियाणय [परिज्ञाय] 12. 5. Knowing

परिब्भमइ [परिभ्रमति] 39 18. to move by

परिवेढिय [परिवेष्टित D] 117 17 surrounded.

परिसक्कइ [परिष्वष्कते] 38.13. to move about, to walk

परिसमत्ती [परिसमाप्ति] 48. 16 the conclusion.

परीसह [परीषह] 24 10 an affliction of hunger thirst etc to be borne by monks

परिसाडण [परिशाटन]109 23 throwing out

परिहस्स [परिह्रस्व] 7 13. short

परिहा [परिखा] 6. 18 A dit h

परिहाण [परिधान] 70. 8. dress

परोप्परजोग [परस्परयोग] 5. 1 the proper mut uality

पल्लल [पल्वल] 103 23. a puddle, a pool

पल्लाणइ [D] 20 1 to ride

पलिओवमपुहुत्त [पल्योपमपृथक्त्व] 45 17 a period of 2 to 9 पल्योपम

पलित्त [प्रदीप्त] 21 14 burnt.

पलिय [पल्य or पल्योपम] 6. 7 A measure of time. see. (N) P 128.

पलियपुहुत्त 48. 12. see पलिओवमपुहुत्त

पवयबंध [प्लवगबन्ध] 71 10. a kind of ornament, a dam made by the monkeys

पच्चल [प्रबल] 106 6. strong, able

पणासइ [प्रणाशयति] 88. 15 to rid off

पव्वाय [D] 15 16. dejected, downcast

पवुट्ठ [प्रवृष्ट] 38. 4 rained.

पवेल्लिर [प्रवेल्लत्] 113. 13. Coihng

पसय [D] 103. 21 a kind of animal.

पसज्झ [प्रसह्य] 28. 18. forcibly

पसत्थ [प्रशस्त] 10. 4 proper

पुण्णवत्त [D] 23. 7 (N) a garment which is taken out under the passion of joy by another

पुरीस [पुरीष] 118. 6. night-soil.

पुलोइय [प्रलोकित] 50. 9 seen.

पुव्व [पूर्व] 10. 12. a period consisting of 7560 common years.

पुव्वण्ह [पूर्वाह्ण] 14 22. the first half of the day

पुव्वायरिय [पूर्वाचार्य]5.17 a former teacher

पूयारुहो [पूजार्ह] 54 13. fit for worship.

पेच्छणय [प्रेक्षणक] 65 13. a show

पेरन्त [पर्यन्त] 75 5. a border

पेरन्त [पर्यन्त] 8 16. the boundary-line of the kingdom

पेल्लइ [D] 119. 1. to throw

पेसणय [प्रेषण] 47 19 sending

पोट्ट [D] 111 16. a belly

पोत्त [D] 23 7 a garment.

पोय [पोत] 51. 4 a boat.

पोय [पोत] 122. 18. a young one.

पोसह [पोषध but properly उपोषथ]3 6. a sort of व्रत observed with fasting on अष्टमी चतुर्दशी etc.

फलिह [स्फटिक] 55. 8. a crystal stone.

फंस [स्पर्श]69 14 touch.

फास [स्पर्श] 64 1. touch.

फासुअ [स्पर्शुक] 33. 1. clean.

फुट्टइ [स्फुटति] 118. 6. to break.

फुरण [स्फुरण] 94 28. throbbing

फुसइ [स्पृशति] 71 12. to touch.

फोडइ [D] 73 9 to break open.

बज्झ [बाह्य] 45. 1 external.

बंधुर 54 16. beautiful.

बायालीस [द्विचत्वारिंशत्] 50. 5. forty-two.

बाह [बाष्प] 15 15. a tear

बाहिरओ [बहिस्तः] 29 15. from outside.

बाहिं [बहिः] 86. 6 outside.

बिहस्सइ [बृहस्पति] 15 12 the preceptor of gods.

बीभच्छ [बीभत्स] 113 16. frightful.

बीय [बीज] 41 22 (N) the seed, the fundamental principle viz. सम्मत्त.

बुज्झइ [बोधति] 80. 12. to know

बोंदि [D] 54. 4. a body

भइणि [भगिनी] 81 18 a sister

भण्डय [भाण्ड] 116. 17 a vessel.

भण्डारिय [भाण्डागारिक] 85. 14 a store-keeper

भत्तपाण [भक्तपान] 46. 1 food and drink.

भल्लु [भल्लूक] 103 21 a bear

भव्व [भव्य] See भविय.

भविय [भव्य] 40 8. one with a desire to attain the spiritual goal.

भंसइ [भ्रंशति] 84 3. to fall.

भागिय [भागिक] 98. 20 a partner

भाडियकम्म [भाटिकर्म] 47 10. a vocation of hiring carts etc.

भार 76 6. a measure of weight.

भावत्थ [भावार्थ] 6 10 proper sense.

भावरिउ [भावरिपु] 3. 18. The enemy of the reality

भिसिया [बृसिका] 8. 21 a seat for an ascetic.

भीरुत्तण [भीरुत्व] 6. 19 cowardice.

भूइ [भूति] 8. 20 ashes.

भेरव [भैरव] 118. 14 terrifying

भोदी [भवती] 111. 3. your ladyship.

मइरा [मदिरा] 65. 13. wine.

मइलणा [D] 88. 7 a kind of titular deity

मऊर [मयूर] 68. 16 a peacock.

मऊह [मयूख] 70. 1 a ray

ममसारिस [मादृश] 30. 6 like myself.

मच्चु [मृत्यु] 85 22. death

मच्छरित्त [मात्सर्य] 48 4. vanity (in charity)

मज्झ [मध्य] 53 1 in the midst, inside.

मज्झत्थ [मध्यस्थ] 5 15 one with neutral mind.

मज्झिम [मध्यम] 13. 15 middle, ordinary

मञ्चियापयोग [मञ्चिकाप्रयोग] 93 9 The method of putting a cot in the well.

मट्ट [D] 7 13. narrow

मडंब [D] 50. 18. a kind of village.

मण्डुक्क [मण्डूक] 114. 8. a frog.

मद्दव [मार्दव] 43. 9. softness of temper

मय [मृत] 123. 9 dead.

मय [मद] 7 1 pride.

मय [मृग] 7 1 a deer.

मयग [मृतक] 49 17 a dead one.

मयरद्धय [मकरध्वज] 59 12. the god of love.

मयाहिव [मृगाधिप] 8. 13 a lion

मल्ल [माल्य] 15. 14. a garland.

मह [D] 107 4 To wish.

महग्घ [महार्घ] 65 13. precious

महत्तय [महत्तर] 85. 14 an elder of the town.

महप्पा [महात्मन्] 123.14 a high-souled being

महरिसि [महर्षि] 82 9 a great sage

महल [illegible] 7. 10 big

मयहर [D] 60 16. a chamberlain.
महूसव [महोत्सव] 53 15 a great festival
मरुअ 7 1 (N)
माउलग [मातुलक] 59 6. a maternal uncle.
माउलिंग [D] 60 13 a citron-plant.
मिच्छत्त [मिथ्यात्व] 43 15 a false belief
मियंक [मृगांक] 11 7 a moon.
मीस [मिश्र] 70. 15 mixed.
मुरव [मुरज] 23 11 a drum
मुसावाय [मृषावाद] 1 20 falsehood.
मुसल [मुसल 1 [illegible] bar.
मूअ [मूक] 5[illegible] dumb
मयतण्हिआ [मृगतृष्णा] 10 11 [illegible]
मेइणि [मेदिनी] 10 4 the earth.
मेत्त [मात्र] 7 11 [illegible] used as the last member of a compound.
मेत्ति [मैत्री] 63 3 friendship.
मेहुण [मैथुन] 50 8 sexual intercourse.
मोहरिय [मौखर्य] 15 16. speaking overmuch.
रय [रजस्] 58. 1 dust.
रक्खस [राक्षस] 41. 16. a giant.
रज्जु A space measure which a god, with 2057152 योजन speed per moment may cross in six months.
रण्ण [अरण्य] 81 8. a forest.
रत्त [रक्त] 19 20 red.
रन्नो [राज्ञः] 5 10 of the king.
रायवत्थी [राजवर्त्मन्] 15.13. the main road
रायहाणी [राजधानी] 35 4 a capital
रासह [रासभ] [illegible] 12 an ass.
रिच्छ [ऋक्ष] [illegible] 1 [illegible]

रुणरुण [D] 58 1. humming

रुंटइ [D] 11. 12. to hum.

लड्डुय [D] 97 3 a ball of sweets.

लट्ठि [यष्टि] D 15. 19 a stick.

लडह [लटभ] 54. 5 beautiful.

लद्धि [लब्धि] 78 5. miraculous power

लंबणा [D] 95. 7 ropes.

लहु [लघु] 88. 9. quickly

लाय [लाज] 76. 3. an offering

लिंबपायव [निम्बपादप] 32.14 the nimb-tree.

लुणाइ [लुनाति] 123. 1. to cut.

लूयापुड [लूतापुट] 118. 9. a spider

लेंडु [D लोष्ट] 4. 17 a lump of clay

लेहायरिय [लेखाचार्य] 98 10 a teacher

वइयर [व्यतिकर] 88. 4. an incident.

विद्दवण [D] 24. 15. destruction.

वक्कल [वल्कल] 8. 19 a bark-garment

वग्घ [व्याघ्र] 103. 21 a tiger

वंक [वक्र] 7 12 crooked

वच्चइ [व्रजति] 12 17 to go.

वच्छत्थल [वक्षस्थल] 57 1. a chest.

वण्हीरव [D] 70 1. a barber.

वब्बर 11 20 A kind of horse from the country of वब्बर.

वट्ट [वृत्त] 7 10. round.

वट्ठ [पृष्ठ] 19 21 the surface.

वट्टिया [वर्तिका] 66. 14 a brush.

वद्धावणय [वर्धापनक] 23 14 an ovation.

वत्थसोहय [वस्त्रशोधक] 38. 1 a washerman.

वणयरसुरा [वनचरसुर] 76. a kind of gods.

वन्दणमाल [D] 31. 17 an ornamental arch, made up of stringed leaves, to be fixed on the upper part of the door

वन्द [वृन्द] 1 9 a collection.

वम्मह [मन्मथ] 55. 2 god of love.

वम्मीय [वल्मीक] 115 8. a ant-hill.

वय [व्रत] 18. 1 an observance

वल्हीय [बाल्हिक] 11 20. a kind of horse from the country of Balkha.

ववएस [व्यपदेश] 48 4 a pretext.

ववत्था [व्यवस्था] 118. 4 administrative arrangement.

वसण [व्यसन] 107 4 a difficulty

वसह [वृषभ] 1. 2. a bull.

वह [वध] 45. 24 killing

वाइया [वाचित] 68. 28. was read.

वायए [वाचयति] 86. 8. to read.

वाणमंतर [व्यानमन्तर] 5. 22. (N) A kind of gods.

वाणिज्ज [वाणिज्य] 47 11. business.

वारूणा [D] 88. 17 a she-elephant.

वारेज्ज [D] 61 12 a marriage

वावड [व्यापृत] 28. 25 employed.

वावाइय [व्यापादित] 117 20. killed.

वावाएइ [व्यापादयति] 28.18. to kill.

वावार [व्यापार] 16 17 activity

वासण [D] 86. 5. articals.

वासा [वर्षा] 36 1 a rainy season

वाह [व्याध] 34 20. a hunter

वाहियाली [वाह्याली] 11. 20. the riding grounds.

वि [अपि] 11. 1 even, also.

विबुद्ध [विबुद्ध] 57 5. awakened.

विवड्ढ [विवृध] 71. 3. increasing

विउव्विय [विकुर्वित] 52. 11 developed a supernatural thing by special powers.

विक्खेव [विक्षेप] 19 12 113. 4 an army पा. स. म. P 43 'मोहो विक्खेवो' confusion.

विमिल्लयय [D] 48. 1 leaving out.

विच्छाय [विच्छाय] 16. 19 pale.

विच्छुरिय [विच्छुरित] 34 15 scattered over spread over

विज्जाहर [विद्याधर] 81 18 a species of demigods.

विज्जु [विद्युत्] 45. 8. lightning

विज्झ [D] 105. 17 a batting.

विढत्त [D] 96. 18. earned.

विढिवा [D] 71. 4 a ring

विणिग्गय [विनिर्गत] 118. 12. coming out.

वित्ति [वृत्ति] 28. 0. maintenance.

वित्थक्क (D] 113. 4 attacked

वित्थड [विस्तृत] 4 20. widely spread.

वित्थिण्ण [विस्तीर्ण] 54. 11 broad.

विन्नेय [विज्ञेय] 45 3. should be known.

विम्हिय [विस्मित] 34 12 astonished.

विसम [विषम] 8. 15 formidable.

वियम्भिय [विजृम्भित] 20 7 increased.

वियरइ [विचरति] 123 3. to move about.

वियलिय [विगलित] 15. 14 dropped

वियाणइ [विजानाति] 18. 13. to know

वियाणय [वितानक] 74 8. a canopy

विलया [D वनिता] 6. 16. a woman.

विउव्विय [विकुर्वित] 25 25 action.

विलिया [व्रीडिता] 101 10. was ashamed.

विवज्जास [विपर्यास] 97 5 change.

विवरीय [विपरीत] 24 3 unfavourble.

विवाग [विपाक] 8 7 a result.

विसत्थ [विश्वस्त] 19. 16. with confidence.

विसमसर [विषमशर] 1 1 the god of love.

वित्थर [विस्तर] 31.15 profusion.

विसोत्तिया [विस्रोतसिका] 45 14 wrong activities of mind.

विहाण [विधान] 122 2 destiny

विरायइ [विराजति] 11 8. to shine.

विहुय [विधूत] 67 3 shaken.

वीस [विंशति] 0-6 twenty

वीहिया [वीथिका] 12 25. a grove.

वुच्छइ [वक्ष्यति] 58 8. will speak.

वुट्ठी [वृष्टि] 1.8. a shower

वुड्ढ [वृद्ध] 86. 3 an elder

वेज्ज [वैद्य] 15 8. a physician.

वेढिय [वेष्टित] 43. 12. encircled.

वेयावच्च [वैयावृत्य] 108. 1 service

वेरग्ग [वैराग्य] 8 1 averseness to worldly life.

वेलंधर 6 21 A kind of gods of the Nagakumara class who hold the beach of Lavana Samudra

वेसित्थिया [वेश्या] 115 2. a harlot

वोच्छेय [व्युच्छेद] 40. 1 cutting off.

[illegible] [D] 77 3. the

name of a country famous for horses.

वोलेइ [D] 66 3. to pass.

सयं [स्वयं] 52 19 by oneself

सइर [स्वैर]47 17 wanton.

सक्कइ [शक्नोति] 106.12. to be able.

सक्कुणइ [शक्नोति]22. 5. to be able.

सगग्गय [सगद्गद]102. 2. with chokes.

संगहणिगाहा [संग्रहणीगाथा] 6. 9 the traditional stanzas which present in short the issues of the matter

सचित्त 48 3 the object having life.

सच्छह [D] 70. 13. के. स. स \ similar

सज्ज [सद्य] 101 5 instantly

सज्झ [साध्य] 111 2. attainable

सत्तरं [सत्वरम्] 86. 11. hastily

सज्झाय [स्वाध्याय] 36. 6. one's own religious studies.

सज्जेइ [D] 20. 1. to make ready

संजुज्जइ [संयुज्यते] 64. 23. to be joined.

सजुत्ती [संयुक्ति] 96. 18. the readiness to go.

सड्ढ [सार्ध] 6. 7 one and a half

सड्ढा [श्रद्धा] 36. 12. faith.

सणाह [सनाथ] 6 13 accompanied with.

सुचित्त [शुचित्त] 4 0. pure-minded.

सत्थ [सार्थ] 121 16. a company

सत्थर [स्रस्तर] 27 24 a bed.

सद्दाविय [शब्दापित] 51 7 called.

सद्धिं [सार्धं] 65. 18. with.

संतप्पिय [संतप्त] 18. 3. being under anguish.

सन्तिय [D] 87 11 belonging to.

संदण [स्यन्दन] 20 2 a chariot.

संदामिओ [संदामित] 38. 3 tied.

संधुक्किय [संधुक्षित] 24 11 inflamed.

सन्न [संज्ञा] 7 11 a sign.

सन्निय [संज्ञित] 38. 6. named.

समइच्छिय [D समतिक्रान्त] 22. 13 passed away

समक्खाय [समाख्यात] 43 17 described

समत्थइ [समर्थयति] 27 16. to believe.

समिद्ध [समृद्ध] 32. 2. prosperous.

समय 12. 1 a doctrine.

समयं [समकम्] 55 5 with.

समल्लीणा [समालीना] 8 18. closely attached.

सम्मं [सम्यक्] 48. 3. properly well.

सम्मत्त [सम्यक्त्व] 36. 11 right belief.

सम्मद्दिट्ठी [सम्यग्दृष्टि] 45 16 right perception.

समाणत्तो [समाज्ञप्त] 19 22. ordered.

समासत्थ [समाश्वस्त] 112. 1 consoled

समीकय [समीकृत] 36. 21 levelled.

समूसिय [समुच्छ्रित] 55 2. high.

समोयरन्त [समवतरत्] 28. 25 descending

संपत्ति [संप्राप्ति] 41. 22. acqus tion.

संपय [सांप्रतं] 6 9 now

संपया [संपद्] 120.20 prosperity

संपरिवुड [संपरिवृत] 31 20. surrounded.

संपाडइ [संपादयति] 9 1 to get for somebody

संहिया [संहिता] 15 9 a treatise

सयराहं (D) 54 2 at once.

सयासाओ [सकाशात्] 11. 14 in the vicinity

सरइ [स्मरति] 111. 10 to remember

सरथम्ब [शरस्तम्ब] 105 5 a clump of reeds.

सरभ [शरभ] 103 21 a kind of fabulous animal said to have six legs and stronger than a lion.

सरिया [D] 71 8. a loose bracelet of stringed pearls.

सरिस [सदृश] 49 20 like.

सलाहणिज्ज [श्लाघनीय] 11.2. fit to be praised

संलिहिय [संलिखित] 122.12 emaciated with penance.

संलीणया [संलीनता] 107 22. the control of body

सवण [श्रवण] 71 14. an ear

सबर [शबर] 62. 9 an aboriginal tribe

सवस [स्ववश] 114 19 self-dependent.

सवह [शपथ] 117 19 an oath.

सवाय [स्ववाक्] 123. 10. one's own speech.

सव्वण्णु [सर्वज्ञ] 5. 6. all-knowing.

संवच्छरिय [सांवत्सरिक] 116. 11 an astrologer

संविढत्त [D अर्जित] 5. 1. earned.

संवुत्त [संवृत्त] 18. 4 become.

ससइ [श्वसिति] 38. 16 to breathe.

सह [सभा] 118. 11 an assembly

सह 39 12. fit.

सहस [सहसा or सहास्य] 40 2. unthinking, accompanied with laughter

साअडिअ [शाकटिक] 47 10. a man who drives carts.

सागर [सागर] 6. 5. a period of time. See (N) p. 128, it is also called सागरोपम.

सायग [सायक] 122. 1 an arrow

सारेइ [सारयति] 61 13. to arrange.

सावराह [सापराध] 46. 18. faulty

सालिभंजिआ [शालभञ्जिका] 55. 9 a doll

सावय [श्वापद] 8. 14 a wild beast.

सास [श्वास] 123 1 breath.

साहइ [D] 81 22. to tell.

साहण [साधन] 20 1 an army

सिद्धत्थय [सिद्धार्थक] 116 10. white mustard.

सिट्ठ [शिष्ट] 3[illegible] 3 advised, spoken to.

सिविणय [स्वप्न] 11 14 a dream

सिरीसिव [सरीसृप] 118 7 a reptile

सिलीमुह [शिलीमुख] 98 11 a bee, an arrow

सिणेह [स्नेह] 100. 17 love.

सीहलय [सैंहलक] 118. 10 a particular kind of bed (N).

सीमंग [सीमान्त] 34 10 (N) p. 141. 50. 11

सुई [सूचि] 104. 15 a needle.

सुए [श्वः] 34 2. tomorrow

सुक्क [शुक्र] 15 12. the preceptor of demons.

सुणह [शुनक] 38. 2. a dog

सुणिया [शुनिका] 38. 1 a bitch

सुंदेर [सौन्दर्य] 61 6. beauty

सुमरइ [स्मरति] 61. 20 to remember

सुमरिय [स्मृत] 27 6 remembered.

सुवट्टिय [सुवृत्त] 57 2. quite round.

सुवण्णय [सुवर्णक] 15 11. toilette made by pigment or paint.

सुविभत्त [सुविभक्त] 6. 14. well laid-out.

सुसिक्खिद [सुशिक्षित] 64 3. well [illegible].

सुहाव [स्वभाव] 44 18. real nature.

सुहासण [सुखासन] 18. 5. a good seat.

सूणागार [सूनागार] 121. 19 a slaughter-house.

सूयार [सूपकार] 15. 21 a cook.

सूसइ [शुष्यति] 121 14 to dry

सेढी [D श्रेणि] 48. 10 a way

सेन्न [सैन्य] 19 19. an army

सेय [स्वेद] 74. 4 sweat

सोय [शौच] 43 10 purity

सोयामणी [सौदामिनी] 11 8. lightning.

सोइविपाउक [शौचनिपातक] 68. 3. a washing basin

सोहिरा [शोभित] 69 18. beautiful.

हट्ट [D] 68. 2 a market.

हद्धि [D हा धिक्] 122. 1. alas.

हलबोल [D] 54. 8. noise.

हिट्ठ [हृष्ट] 64 2. exulting

हिण्डावेइ [हिण्डयति] 7 22. to cause to walk.

हियय [हृदय] 65 20. a heart.

हिरण्ण [हिरण्य] 86. 5. gold.

हु [D] 35 1 indeed.

हुणिज्जइ [हूयते] 78. 8. is offered.

हुलियं [D] 104 20 instantly

हेट्ठा [अधस्तात्] 12. 24. down.

हेट्ठिम [अधस्तन] 99 18. downward.
